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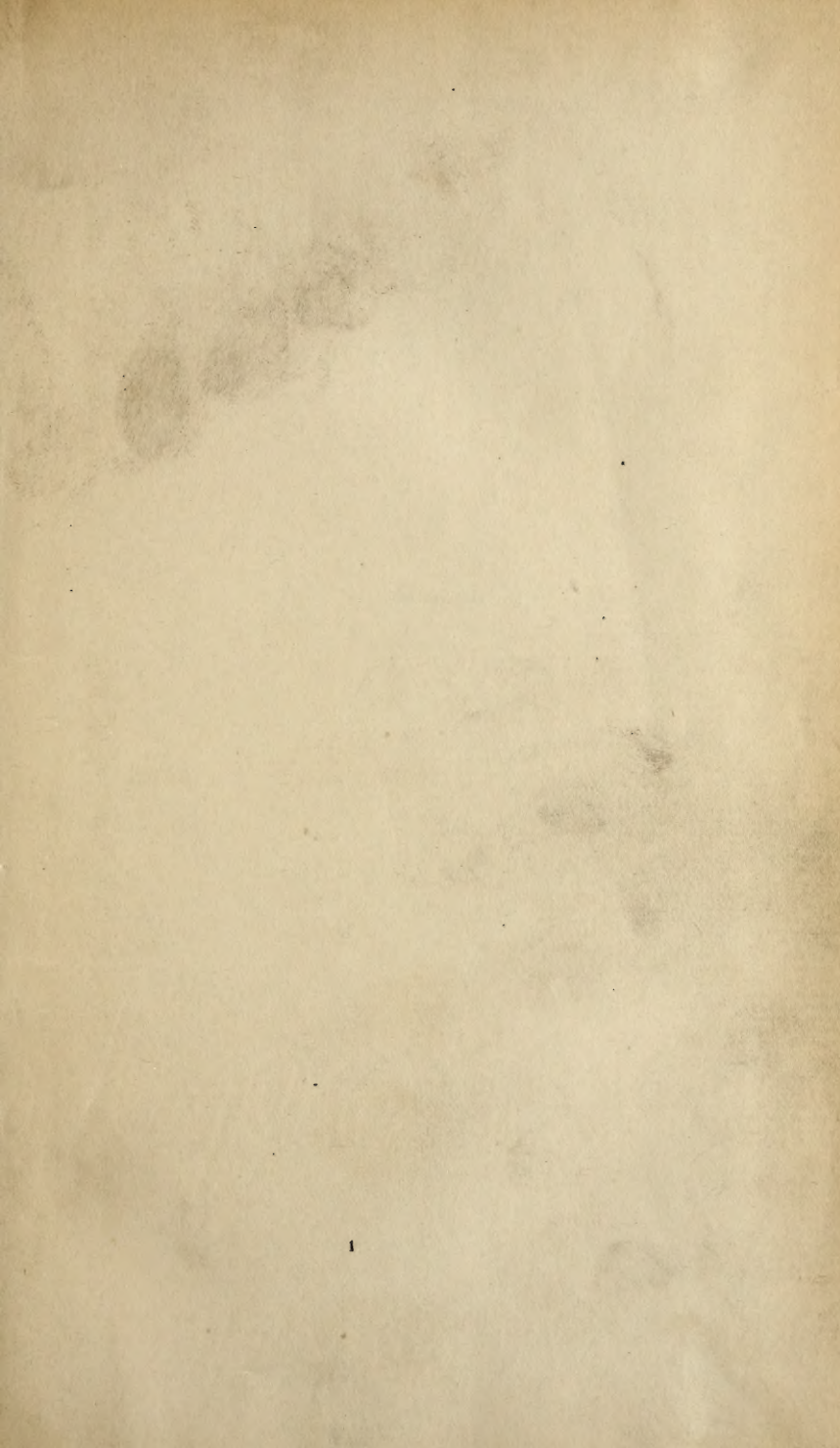








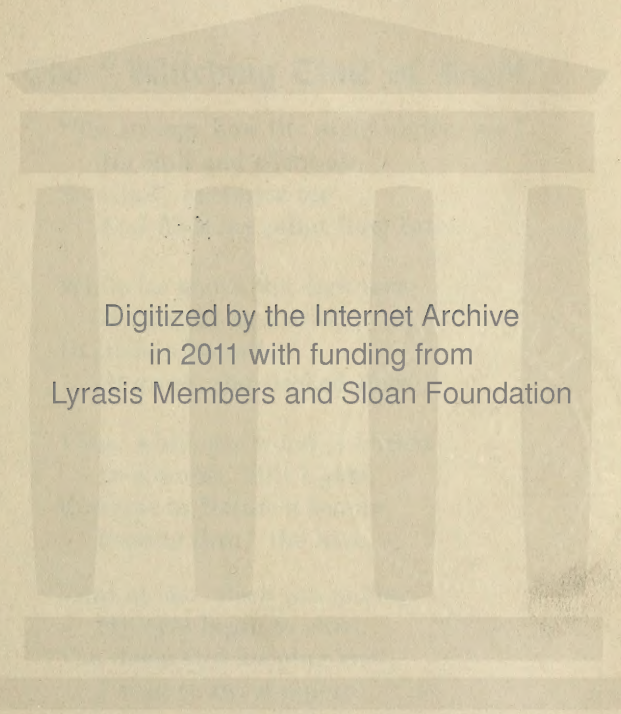












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# Pittsburgh College Bulletin

Vol. XVI.

Pittsburg, Pa., October, 1909.

No. I.

## The "Witching Time of Night."

'Tis strange how the night allures me !  
Its chill and silent air  
So calmly reassures me  
And frees my mind from care.

While far above the darkness  
It bids my soul arise  
In silent admiration  
Of azure, star-decked skies.

Thus, while the world is buried  
In slumber, still I gaze,  
Enwrap't in Nature's beauty,  
Peering thro' the haze,

Until at last, sleep conquering,  
My eyes begin to close,  
The moon still keeping vigil,  
I steal to sweet repose.

H. J. GILBERT, '11.



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## The Government of a Great City.

To any one who examines the statistics of our country, it is evident that the greater part of our population is comprised within the limits of our towns and cities. This fact alone, besides the numerous and important differences between rural and city life, would explain why we give such an important place to our municipalities, and especially to their distinct and more perfect form of government.

It will not, therefore, be uninteresting or out of place for us to treat of such an important subject as the government of that larger and more influential class of citizens that dwell especially within the bounds of the greater cities. It is to these that the minority of our people scattered throughout the country, among our states and territories, look up for guidance and example, and sometimes for inspiration, in their policies, their views, and their conduct; in every sphere and walk of life, whether civil, social or religious. No one will contest the fact, that, although historically speaking, many of our greatest men—both statesmen and warriors—have come from the farm or from country life, they invariably received their first impulse to success in their public life, from the training or education which they obtained in the larger centers of population and commerce. And even to-day, if we were to make a more exact or mathematical contrast between the numbers of citizens engaged in agriculture and in municipal industries, we should most certainly find that the proportion of our statesmen and leaders in Congress and other Administrative Bodies or Departments, is not at all in the exact ratio of such difference in numbers. The cities are more largely represented. From this consideration alone we can infer the vast importance which accrues to the country at large from the proper administration of our greater cities.

It is not necessary for me to go out of our own midst to find a worthy illustration of what a great American



City is supposed to be. We have indeed the good fortune to live within the radius of what every student of American History and progress will readily admit to be one of our greater cities. It was great from its very birth, it was great and renowned as an ideal spot—a chosen center of future industry and of future commercial and strategic importance,—long before the white man had set foot or built a hut within the present limits of Chicago. It is still great, and its greatness is increasing not merely in population and in material wealth, but in the nature of its public institutions, and the scope of its vast manufacturing establishments, and in the far-reaching importance of its industries and in the sturdy, fearless, earnest and progressive character of its citizens, known as such to the universal world. To name this city—to mention Pittsburgh—is to express what is most typical of everything truly American in every line of business and of life. To such a city teeming with industries and interests that reach out beyond its own bounds, to every part of this country and the world, the question of good government cannot be other than a most vital or important one. To its own citizens, who have, like the colonists of old, banded themselves together and assembled in this one community, for the attainment of their unalienable rights, among which are principally life, liberty and the pursuit of happiness—to its own citizens it cannot but be of the deepest importance that all those things which are essential to liberty, essential to happiness and prosperity, should be promoted, fostered and administered. To those outside of us with whom our industries are linked, and to the whole world in general, the same cannot be a matter of indifference. And, therefore, if a great deal depends on the good government of the nation and of the state, there is a great deal more pending on the immediate government of the city in which we live. It is here where the good citizens are made, and there is nothing of greater value to a state or country than its own good citizens.

It is not for me to analyze or discuss in all its details the complex system of a city's government, either in the municipal powers given it by its charter or the multiplied works, establishments and institutions, which it is supposed to maintain for the welfare and protection of its citizens.

Our instinct tells us what are the necessary factors or ingredients of a successful government as well as its essential conditions. It tells us also what are the necessary qualities of a good Administration, whether the latter be regarded in the Executive or in the Legislative body, responsible for our laws or ordinances and their execution. But the important part is that we who are about to enter upon the arena of active life should not fear to interest ourselves in our local government. We should do so the more readily, because we have imbibed the correct principles of individual and social morality—because we have been taught, not merely the science and theory, but especially the great source and practical characteristic, of good government, namely, the upright life and conduct of the citizen in public as in private.

With this good foundation—with a pride in the greatness of his city or community—with the ambition to promote its progress, and to remedy its evils—and with the unchanging, immovable lever of moral principles—the young man of to-day, the young man of education especially, cannot fail, in learning to know the working of his local government, to find a pleasure as well as a duty in the support of its authority and of its interests.

CLARENCE A. ZELT, '09.



## The Scholar-Gypsy.

In writing the *Scholar-Gypsy*, Matthew Arnold has sung to us his admiration of the beautiful scenery which surrounds Oxford, and, by imputing his own thoughts and feelings to the Scholar-Gypsy, brings before us evidences of his own weariness of our present-day civilization and its multitudinous cults and beliefs.

The poem owes its title to a former student at Oxford whom poverty had forced to discontinue his studies, and who at length joined a band of gypsies. This lad won favor of his new associates by his ingratiating manners, and learned many of the secrets so jealously guarded by these world-wanderers.

Sometime after his departure from the university, upon meeting two of his former college-mates, he promised that he would eventually make known to the world the knowledge he had gained since his coming into contact and companionship with these strange people.

For generations after his death, the tradition remained in the Berkshire countryside of his being seen by people who were so engaged as to have no opportunity of meeting him in conversation.

Glanvil, in his "Vanity of Dogmatizing," which appeared about the time of the restoration of the Stuarts, uses the Scholar-Gypsy's apparent philosophy of life and method of conduct as an argument to prove the vanity of dogmatizing.

The poem which Arnold has entitled the *Scholar-Gypsy* is, in the main, an appreciative piece of description, replete with graceful pen-pictures of favorite spots dear to the author for their scenic beauties and for their happy associations, for Arnold loved with sincere regard the vicinity of his *Alma Mater*. The author frequently depicts his own lively sentiments, aroused by the Berkshire scenery, as representing the thoughts and feelings of the Scholar-Gypsy when haunting the scenes

of his former student days, as in the following lines:

“For most, I know, thou lov’st retired ground:  
Thes at the ferry Oxford riders blithe,  
Returning home on summer-nights, have met,  
Crossing the stripling Thames at Bab-lock-hithe,  
Trailing in the cool stream thy fingers wet,  
As the punt’s rope chops round;  
And leaning backward in a pensive dream,  
And fostering in thy lap a heap of flowers  
Pluck’d in shy fields and distant Wychwood bowers,  
And thine eyes resting on the moonlit stream.”

But Arnold finally turns from these tender pen-pictures to address the Gypsy-Scholar concerning our present day civilization, its mental, moral and intellectual ills:

“O born in days when wits were fresh and clear,  
And life ran gaily as the sparkling Thames;  
Before this strange disease of modern life,  
With its sick hurry, its divided aims,  
Its heads o’ertax’d, its palsied hearts was rife—  
Fly hence, our contact fear!  
Still fly, plunge deeper in the bowering wood!  
Averse, as Dido did with gesture stern  
From her false friend’s approach in Hades turn,  
Wave us away, and keep thy solitude!”

This is not the only stanza in which Arnold discovers to our view his discontent with life as he finds it around him in his own day. He is sick at heart when he compares the ordinary lives of even many intellectual men with the existence of the Gypsy-Scholar, who, to the poet’s mind, is still enjoying a life which is a period of unalloyed bliss untainted by any baseness of human passions and ignorance, limitations or even disappointments. The poet attempts a more poetic reason for our ills than that supplied by Revelation in the Fall of Adam.

To Arnold’s mind the Scholar-Gypsy has found a means to escape the common ills of men, and lives according to a philosophy different from what we possess or even know. The poet is now fearful lest his scholar who has



lived through the centuries should at length become wistful for association with his fellow-men, and thus finally lose by this contact the many happy immunities he now possesses. And so he entreats the Scholar-Gypsy thus:

“Then fly our greetings, fly our speech and smiles!

—As some grave Tyrian trader, from the sea,

Descried at sunrise an emerging prow

Lifting the cool-hair'd creepers stealthily,

The fringes of a southward-facing brow

Among the Ægæan isles;

And saw the merry Grecian coaster come,

Freighted with amber grapes, and Chian wine,

Green, bursting figs, and tunnies steep'd in brine—

And knew the intruders on his ancient home,

“The young light-hearted masters of the waves—

And snatch'd his rudder, and shook out more sail;

And day and night held on indignantly

O'er the blue Midland waters with the gale,

Betwixt the Syrtes and soft Sicily,

To where the Atlantic raves

Outside the western straits; and unbent sails

There, where down cloudy cliffs, through sheets of foam,

Shy traffickers, the dark Iberians come;

And on the beach undid his corded bales.”

In these two last stanzas Arnold emits his final outburst of misanthropy under the cover of a series of poetical images. He has only told mankind of his own weariness: he points out no means of escape from the evils he but too eloquently depicts. It is because his philosophy lacks the happy, all-important ingredient of charity that he would fail of comforting his fellow-men even had he tried. Perhaps he thought he was doing sufficient for his own day and for future generations in singing nature's praises and the glories of the Berkshire scenery, which lies in the vicinity of his *Alma Mater* at Oxford, but one of the old pagan poets could have done just as well.

J. E. KNIGHT, '11.

## The Story of Hamlet.

Hamlet—old, oft-discussed Hamlet—has been chosen as the representative of Shakespeare's works to be reviewed and criticized, this year, in the Junior Class. Now it would be manifestly too early at this stage of the year's study, to express a decided opinion on the nature and extent of the Hero's madness, or to enter upon a discussion of the usual questions that arise in connection with the analysis of this great tragedy. We shall content ourselves for the moment, with giving in the first numbers of the BULLETIN, the narrative of the plot, as wrought out by Shakespeare with such wonderful art. Very often, indeed, in the reading of this great author's works particularly, the "story" of the play is lost sight of in presence of the tragic features of some of its separate incidents. And yet, his genius as a story-teller, so manifest in the perfect handling of all the elements and incidents that, in their connected suite, lead up to the denouement, is an essential factor in his success as a tragedian—so much so that we are often tempted to ask ourselves what kind of a wonderful novelist Shakespeare would have been, had his talents found vent in that direction !

In truth, as Goethe says : "Although Hamlet accomplishes a great purpose, the hero has no plan, but the piece is full of plan . . . . Hamlet is endowed more properly with sentiment than with a character; it is events alone that push him on; and accordingly the piece has somewhat the amplification of a novel."

It was the deep silence of the midnight; not a mouse stirring. In front of the royal palace at Elsinore the guard was changing. Beside the officer who had relieved the guard, two other men could be seen. They were speaking in subdued tones. The purpose for which they had met was not a pleasant one. For the last two nights, just as the bell tolled one, had the two officers seen

a majestic form, clothed in armor and resembling the late King of Denmark, stalk by them. To-night they had brought Horatio, a fellow-student of Prince Hamlet so that he might test with his own eyes the truth of their strange story. The three men were still conversing when the ghost appeared, and though Horatio questioned it, it gave him no reply.

Now that he knew it to be a real ghost the young student was greatly troubled. He thought it foreboded evil to the state and informed his companions, in answer to their queries as to the cause of the warlike preparations then taking place in Denmark, that Fortinbras, Prince of Norway, was gathering forces to regain the land his father had lost to the elder Hamlet.

Once more did the ghost appear though this time it was about to speak when the cock crew and it hastily retreated.

The three friends separated, resolving to impart what they had seen to Hamlet, thinking that this spirit, dumb to them, would speak to him.

In the morning, the King explains before his assembled courtiers his grief at his brother's death, and his marriage to the late King's Queen. After he had thanked his courtiers for their good counsel, and having unfolded the situation as regards young Fortinbras to them, he sent as ambassadors Voltimand and Cornelius to the uncle of Fortinbras. That morning, too, he gave permission to Laertes to return to Paris.

When all this business of state had been attended to, both King and Queen took notice of Hamlet. They chided him on account of his mournful visage. The King especially urged him to cast aside this unavailing woe and look upon him as a father, while his mother requested him to remain at court and not return to school at Wittenberg. Hamlet granted her request, and the King and the Queen withdrew.

Left alone, Hamlet sat musing for a long time,—dark thoughts weighed upon his brain. He was utterly

disgusted at the hurried and unseemly nuptials of his mother. He felt he had been deprived of both parents, for henceforth how could he regard his mother with the filial love and respect he was wont to bestow upon her? She had fallen so miserably short of his ideal wife and mother. The world to him became insipid.

It was in this state of mind that the three friends found him. They narrated briefly their experience of the previous night. Hamlet questioned them, and became convinced that the phantom was really the ghost of his father. He promised to watch with them that night. Long since had suspicions against his uncle been engendered in his mind, but now they began to assume a more definite form.

At about the same time, Laertes, son of the Lord Chamberlain, Polonius, was taking leave of his fair sister, Ophelia. He was going to Paris. As a parting admonition, he cautioned her against giving heed to young Hamlet's avowals of affection. He showed her plainly that were the Prince ever so sincere he was not free to bestow his hand on whom he chose. Ophelia, on her part, as a piece of sisterly advice, cautioned her brother not to forget to travel the path of virtue which he prescribed for others. While brother and sister were thus talking to each other, Polonius entered. As a parting blessing, he laid his hand on his son's head and imparted to him some precepts by which he should regulate his conduct when abroad; such as that if he were true to himself he could be false to no man.

Laertes departed, Polonius turned to his daughter and repeated in part the advice of her brother and enjoined her to refrain from giving farther interviews to Hamlet; and she, although it clouds the sunshine of her life, scrupulously obeys.

That night Hamlet with his friends is watching for the ghost of his father. With a forced show of easiness, he is making sarcastic reflections upon the carousals of the King and his guests, the noise of which comes



to their ears—when the ghost enters. Hamlet calls upon it to tell the why and the wherefore of this unnatural apparition. The ghost beckons the Prince; he follows it despite the remonstrances and opposition of Horatio.

The ghost led Hamlet to a remote part of the platform. There he related to him how, when he was sleeping in the garden the present King had stolen upon him and poured the poisonous juice of hebenon into his ear. He then gave out that a serpent had stung the late King. By all the filial affection he ever bore him did the ghost conjure Hamlet to avenge on his uncle the murder of his father, and left him with the words "Remember me."

Most solemnly did Hamlet swear, by all the heavens, the earth and hell to dissolve all trivial bonds of affection, to desist from all former occupation, and to live solely for revenge.

His companions, also, he made swear on the hilt of his sword that they would never reveal what they had seen, telling them nothing, however, of what passed between himself and the ghost. While he was making them swear, the ghost beneath the earth made himself heard three successive times by Hamlet, muttering "Swear." Thinking himself to be the victim of a delusion, Hamlet shifted his position each time; still he heard the voice.

Thus changed in mind and heart, the prey of fierce moral combats, subjected to fits of darkest melancholy, we find Hamlet at the end of the first act.

HARRY J. SCHMITT, '11.



## The North Pole.

Impossible to find any respectable journal or magazine, now-a-days, without its account of the sensational discovery of the North Pole. There is at least a comment, or some caution to the unwary and the

credulous ! And so *we* have to "follow suit." It is, indeed, a pity that the discovery, which would, in normal conditions, be so triumphantly gratifying to our national pride, has become the subject of such scientific doubt on the part of the outside world, and of such bitter controversy on the part of the reputed heroes themselves. For us, of course, it is a controversy that must be taken seriously until the real issue is definitely established. But for our Continental neighbors, who are thus suddenly thrown out in the cold in regard to the important event, the matter has become a theme for unlimited wit—the most respectable Paris papers calling it "a huge Yankee bluff" of the usual kind ! Even the most serious journals find it convenient to vent their dissatisfaction in a humorous or ironical fashion at the expense of the benighted Yankee. Already, they say, we shall have to add another to the list of choice summer watering-places. The North Pole has opened its first season successfully—No need of certain artificial refreshments to enable the visiting patron to keep cool.

But in the midst of all their bantering insinuations, can be detected a vien of serious thought and questioning that aims at weighing in the balance of criticism the plausible testimony advanced by both explorers. They will not be satisfied with the notes and recorded astronomical observations—and they seem happy at the absence of all confirmatory testimony of actual witnesses beyond that of the uncivilized Esquimaux ! How indeed could the latters' affirmations add any real weight to the declarations of their master, as to the actual finding of the Pole ? What idea can an Esquimaux have of the scientific status of the Pole ? Very few honest men among ourselves, or at least among the uninitiated, can formulate a clear concept of the North Pole. What then, in the eyes and mind of a half savage hunter, can be such a point in the midst of a vast wilderness of moving ice-bergs or masses of ice ?

Among the ancients when a traveller returned home from distant and unknown lands, he was requested to sit down and tell, at due length, his impressions and his experiences. But when we ask of those who have returned from the Pole what they have seen, they answer "Nothing! but wait until I prove to you that I was there!"

Let us, therefore, wait patiently until further and more definite evidences of the real discovery be presented. To throw ridicule on either one would be premature, while the already well-known character of both candidates to fame, joined to the brilliant record of their already admitted achievements, gives sufficient grounds for a positive and national adhesion of the mind to their respective statements, even though we may be confronted in the case at least, with the rather hyperbolical assertion that he had "nailed the flag to the North Pole."



## EDGAR ALLAN POE.

In the field of literature, the position of Edgar Allan Poe is indeed unique. To place him in a certain group or class him with a certain school, were impossible, for he belongs to none; he stands absolutely alone. His works, both poetry and prose, have been variously, often severely, criticized, but there is one title, the right to which none have denied him, that of genius.

His first volume attracted little attention, being a collection of boyhood poems, nearly all showing a devoted imitation of his favorite, Lord Byron, whose misanthropy and despair he simulated.

In his second volume there are a few poems of real merit and beauty. It is in the poems 'To Helen' and 'The Sleeper' that we get our first real glimpse of the Beautiful which Poe claims to be such a potent, nay, essential, factor in the poetic art. It was in this volume

that appeared the first evidences of his striking originality, that great originality which was to place him in a class by himself.

Although most of his poems are remarkable for their rhythmical diction and exquisite word-painting, they nevertheless leave the after-impression of gloom and melancholy. This tendency on his part was undoubtedly actuated by his ardent admiration of Byron. But a comparison of the two is next to impossible, so little have they in common and so great is the gulf existing between them.

Poe was essentially and at all times an artist: Byron but seldom merits this appellation.

The gloom and misanthropy of Byron are natural and spontaneous: they are the expression of the author's sentiments. This is always evident. But the same sentiments, as Poe introduces them, are assumed and visionary. At no time are we convinced that they are more than the product of a marvelous imagination. Although clothed in artistic language and style, the simulation is at all times obvious, and the poems are subtly suggestive, nothing more.

H. J. GILBERT, '11.



## The Exposition.

Our annual Exposition opened for the twenty-first time on Wednesday, September 1st. True enough, it is of age, but this year new and striking exhibits are presented that give it the approbation of the crowds that throng its foyers. Several times a day the concerts draw thousands to the Music Hall—where standing room is not available—to hear the world's famous bandmasters. All the manufacturing products of the premier city of iron, steel and coal, are represented in a unique and interesting way.



Irrigation, as carried on in the northwest, is exhibited in a novel manner by illustrations of an extensive system in Montana. This display showing how arid lands have been made productive of large crops, as well as that of the Norfolk and Western Railroad demonstrating what scientific farming has done for Virginia, is of more than ordinary interest to the farmer and others as well.

The archaeological exhibit seems to be a veritable magnet in drawing the learned. There, may be found large crowds of interested people at all hours of the day, studying the progress of man in the Ohio Valley from the primitive stage up to the present condition of mental and industrial development. The relics were taken from historic Blennerhasset Island, and are arranged in such a way that a complete observation may be made in very few minutes.

The real sensation, however, is the spectacular production of the great naval battle waged in Hampton Roads during the War of the Rebellion by the Monitor and Merrimac. This feature is one of the most marvelous and vividly realistic examples of stage craft ever produced. It met with a decided success at the Alaska-Yukon Exposition and bears the endorsement of President Taft, ex-President Roosevelt, "Fighting Bob" Evans, Cardinal Gibbons and others. As it was this famous battle that revolutionized the construction of war-ships and led to the present "invincible" armor-clad sea-dog, so, too, the reproduction of the fight at the Expo changes the ordinary run of attractions, and brings the Big Show at the Point up to a standard that no other city in the United States can equal annually.

E. J. MISKLOW, '12.



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## EDITORIAL.

### *Reopening of 1909-'10 Session.*

The College doors are once more opened to the incoming throng of earnest students, tired of vacation days, and eager to resume their intellectual march towards the final goal of graduate honors and academic success. From many quarters all around us come assertions that the recent business panic is still manifesting its disastrous influence upon the numerical attendance in schools and educational establishments. In fact, it is said that, although business is becoming more active and confidence is increasing, it will take some time, probably one more year, before the prosperity that is being anticipated will assume such proportions as to

allow a more general outlay for educational purposes, without the necessity of real sacrifice. But, Providence be thanked, we have to avow a most successful opening and the promise of one of the best years the College has ever witnessed, not only in regard to mere numbers, but in the character and proficiency as well as enthusiasm for genuine work on the part of the candidates who have registered.



### ***College Spirit.***

College spirit has no other meaning to the average person than the mere boisterous display of enthusiasm indulged in by college students at foot-ball, base-ball and similar athletic games.

True college spirit, however, consists in much more than this. It is really that bond of union which exists between young men who have gathered together under a common roof in order to prepare themselves to fight the battle of life. And it should permeate the life, and govern the actions, of every college man, in the study-hall, the class-room, or wherever he may be.

It should make him loyal not only to his *Alma Mater*, but also to his fellows.

It should make him ready and willing to lend a helping hand to others in times of difficulty and trial; it should instill into his heart a spirit of charity and goodwill that is no respecter of persons; in short it should sweeten his life and make him a better man.

And no matter how small a college may be, or how insignificant its standing in the academic world, if its students possess that bond of union which we call college spirit, they will go out into the world all the better for the time they have spent together, and take their places in that vast hall, where so many enter but so few belong—the hall of gentlemen.

JAMES J. HAWKS, '11.



### ***A Timely Condemnation.***

To criticize, or comment upon, the pages which, in the illustrated Sunday supplements of our daily newspapers, are devoted chiefly to the amusement of the Juvenile class of readers, might appear to be beneath the dignity of a moral censor. But when a National Educational Convention representative not only of the entire country, but of the largest and most influential religious body in the United States, has deemed such publications a scandalous evil worthy of its attention and of its trenchant condemnation, there must, surely, be something seriously amiss, and something that calls for immediate remedy.

Now in the recent Catholic Educational Convention held at Boston, the second resolution of the Parish School Department calls attention to the evil results attendant upon those portions of such illustrated pages which for years past have been "by their coarsening and vulgarizing process, neutralizing the efforts of the school to teach the child polite and cultured manners, and to give him a correct knowledge of the right use of his own language. In addition to this lamentable evil it is teaching in an objective and sadly effective way filial irreverence and unchristian conduct." We certainly agree with the concluding comment of the "Philadelphia Catholic School Report," from which we take those words, and would suggest to every college journal to repeat and emphasize, as the BULLETIN does, the warning which it justly utters: "A righteously indignant public opinion alone can check the evil, and this our teachers can do much to arouse."

If there was anything really novel or interesting or in any way instructive for the youthful mind, it might be possible to overlook an occasional want of good sense, or lack of healthy and elevating atmosphere. But for years and years the cheap syndicate that has been dishing out this trash to a number of otherwise respectable newspapers, has been unable to unearth a single vein of



originality, that could for a moment vie with the corresponding subject matter to be found in the most ordinary newspaper of Great Britain or Continental Europe.



### ***Conventions.***

Our City of Pittsburgh has had its share of important conventions during the past year—in fact it is being rapidly recognized as the City of Conventions. But one of the most important of these national gatherings of which it has been the host, was undoubtedly that of the American Federation of Catholic Societies. Really nothing could be more inspiring to the average sincere, though luke-warm, Catholic, nor more significant even to the ordinary unbeliever, than the sight of those hundreds of representative, earnest, determined laymen, who though in perfect harmony with the views of their ecclesiastical superiors, and in submission to their guidance, assembled here, spontaneously, to give utterance openly and fearlessly and, it must be said, eloquently, to their Catholic principles. They asserted not merely an abstract belief and a clear-cut body of general principles, but, what was of far more value and weight, the absolute determination to achieve, in the face of all difficulties and in spite of annoying and possibly retarding prejudices, the realization of their hopes and the enjoyment of their rights.

All this may take some time, and may demand much patience and perseverance. But if the example of Germany in the triumphs of her Centre Party, and of England in the wonderful outcome of her Catholic people's opposition to the recent iniquitous school measures, be any safe criterion of the power of organized effort in the cause of truth and in the continued assertion of rightful claims, the work of the Federation is bound to meet with a most successful issue.

J. A. McGLADE, '10.



### ***Labor Controversies.***

Much has been said and written about the labor problems of the present day. Yet it seems very appropriate now to add a few more words. The country is recovering from a severe financial depression, and, as a result, factories are again opening up and the unemployed are returning to their previous occupations. No sooner is work resumed than the old controversies between employer and employed break out afresh, and strikes are of daily occurrence. Up to the present, most of these disagreements have been settled amicably; but in the case of the trouble at Schoenville, there was a more serious condition. Blood was shed, and the aid both of state and federal government was required for its settlement. It is strikes like this that most forcibly show the vast importance of the labor question. We can see the gravity of the results, but to remedy them we must find the cause. Much easier said than done, however, for personal prejudice goes a long way in assigning the blame; but if an unbiased examination is made, the task is simplified. All will grant that both the employer and the employed have certain respective rights and duties which, if rigidly respected by both parties, can lead only to the happiest results, but which, if disregarded, are followed by serious trouble for all concerned. Christ Himself has said, "Love thy neighbor as thyself," and surely this applies to the world to-day. A good master is just and charitable to his servants; a good servant is obedient and faithful to his master. Yet to-day, sad to confess, we see on the one hand oppression and injustice; on the other, violence and ignorance. When these are overcome by what is better in man, a happier condition will prevail. Success will come only when man's heart is touched and changed by love and faith in the beautiful precepts which Christ Himself taught; and taught to-day, not by Socialism or by the tenets of any other modern school, but only by the Teacher whom He Himself commissioned. Let us

hope for the time when the latter will be successful. Then, and only then, will there be proper relations between employer and employed.

JOSEPH H. MCGRAW, '10.



## Course in Sanitary Science and Public Health.

It is the intention of the Faculty to add, in the third week of October, to the other branches of scientific, commercial and classical training, a course in sanitary science and public health. This course is intended to be eminently practical. It is designed to equip young men for the large and rapidly increasing number of positions in the various forms of public health service offered each year by the Government to specialists in sanitary science, chemistry, bacteriology and food analysis; the Department of Health in every large city needs chemists and bacteriologists for the examination of various foods submitted to it. Moreover, large firms that sell milk and dairy products, require men capable of making a correct analysis of their supplies.

The course about to be instituted will embrace the full consideration of sterilized and pasteurized milk, the history and requirements of "certified milk," and the chemical and bacteriological analysis of milk in general. The more common pathogenic bacteria will be stained and examined under the microscope.

Personal and public hygiene will be given the attention that their importance demands.

Prospective students of medicine, dentistry, pharmacy and law, will find this course a fitting foundation for their future studies.

The time devoted to this, the most practical, feature of the course, and necessary for its completion, will be two hours weekly—one hour's recitation and one

hour's laboratory work on Saturdays during a period of eight months.

In addition, as the Civil Service requirements demand, students will be given an opportunity to do "Field Work," which will include tuberculin testing of cattle, milk production, etc.

The salaries of Scientific Assistants in the Government Service range from \$720 to \$2,000 per annum, and, in the Municipal Service, they reach still higher figures. Examinations in the former branch are usually held every three months.

A knowledge of English and Mathematics, pre-supposed and required by the Civil Service examiners, will be conveyed by competent teachers. An adequate familiarity with Latin, essential to the quick perception and comprehensive grasp of medical terminology, will form an important branch of this course, and facilities will be provided for the students to master it thoroughly. Tuition in this Course is only twenty dollars.

#### **Address to the Students by Dr. W. H. Glynn.**

To interest the students in the Course of Public Health and Sanitary Science, and to instruct them as to its object and advantages, Dr. W. H. Glynn, an *alumnus* of the College and until lately Professor in the Medical Department of the University of Pittsburgh and consulting physician in St. Francis' Hospital, addressed them at some length on Thursday, September 30.

He explained to them that the Course will embrace at least two hours' lecture and laboratory work on Saturday mornings during a period of eight months, beginning on October 16. With the general instruction they received in the Academic or other classes and the special training they would enjoy in the course of the year, they would be able to qualify for the remunerative Government and Municipal positions offered for public competition by the Civil Service Commissioners usually at intervals of three months. The demand for specialists



in this line of work is greater than the city can at present supply, and applicants from a distance are encouraged to present themselves for the examinations. The demand will increase tenfold, and trained men will have little difficulty in finding ample opportunity for the exercise of their talents.

Even should the students never choose this inviting field for their labors, they will derive abundant and compensating advantages in pursuing this Course by learning how to preserve their health, and prevent disease from marring or shortening their lives. How many professional, how many business, men who have amassed fortunes, find in the noon-day of their success or when they ought to be in a position to retire from active labors, that they have nursed the deadly germs of disease, which, with a slight knowledge of the laws of health and the means to preserve it, they might have cast off with little effort and trifling if any expense, and thus been enabled to prolong their days to a green old age ! Their wasted vitality is no longer proof against the insidious attack of an enemy that they have too long ignored or disregarded, and they are obliged to travel from State to State, from country to country, consulting specialists and spending their money freely in the vain effort to regain their lost health.

Fully 92 per cent. of our citizens die of preventable diseases, and 50 per cent. of these fall victims to the great white plague. By properly educating the masses as to the sources of preventable diseases and especially of tuberculosis, and their proper treatment, and by emphasizing the fact that they can be warded off by the use of most simple precautions, it is hoped and confidently believed that, in the course of the next half century, their ravages will be but a memory, so thoroughly will proper remedies be applied in their initial stages and their causes effectively stamped out.



## Our First Lady Graduate.

It is not often that a lady in our Catholic institutions undertakes to prepare a course of studies leading up to the B. A. degree. Yet it is our pleasing duty to chronicle the success achieved by Sister M. Fides Shepperson, a member of the Faculty of Mount Mercy Academy and a noted contributor, in prose and verse, to current literature. Papers embracing questions both comprehensive and detailed, were set to her in a wide range of subjects including Scholastic Philosophy, Latin, English Language and Literature, Mathematics and Sciences, and the answering was so satisfactory that she was presented with a diploma by the Very Rev. President, Father Hehir, attended by the Revs. P. A. and H. J. McDermott, and in the presence of the Reverend Superioress and teachers of the Academy. We cordially congratulate Sister Fides, and hope that there will be others to follow her example.



## ALUMNI NOTES.

It is always a matter of interest to hear what has become of the graduates of the previous year.

J. T. McMAHON sailed for Naples on September 25, to enter on a course of theology in the American College, Rome.

C. A. MAYER is in St. John's University, Collegeville, Minn., studying for the diocese of St. Cloud.

G. J. BULLION has joined the ranks of theologians in St. Vincent Seminary.

T. J. DUNN and R. V. Conway are in St. Mary's Seminary, Baltimore, Md.

J. N. WHALEN has chosen to study for the diocese of Harrisburg, and is now in Mt. St. Mary's, Emmittsburg.

J. J. MILLARD is on the staff of a New Castle journal.

W. L. KELLY and T. B. Herron are pursuing a course of medicine in Georgetown University.

H. P. CUNNING and R. L. McVean have entered the Law Department of Notre Dame University.

F. S. SZUMIERSKI, S. J. Kolipinski, A. G. Johns, F. X. Roehrig and L. J. Zindler crossed the Atlantic during the summer holidays, to pursue their theological studies in the Holy Ghost Seminary, Paris.

J. E. KNIGHT, R. A. Telerski and P. A. Lipinski have entered the Novitiate of the Holy Ghost Fathers at Ferndale, Conn.

E. L. FISHER has gone to the Holy Ghost Apostolic College at Cornwells, Bucks Co., Pa.

B. H. MULVIHILL has matriculated in the Engineering Department of the University of Pittsburgh.

E. B. KNAEBEL and V. J. Fandraj are to be congratulated on having passed, *cum laude*, their examinations for the degree of Bachelor of Theology, in the University of Fribourg.

It is worthy of note that the students in the French Seminary, Rome, conducted by the Holy Ghost Fathers, have been remarkably successful in the examinations held in the Propoganda. Twenty-two received the Doctor's degree; twenty-seven qualified as Licentiates, and thirty-one, as Bachelors of Divinity.

WE heartily congratulate the Rev. Ralph L. Hayes on his ordination to the priesthood in the American College, Rome, on September 25. Father Ralph, as prefect, was ordained before the other members of his class.

DR. J. F. McLAUGHLIN, after a year's medical practice in the Mercy Hospital, has settled in Beaver Falls, Pa., the scene of his future labors.

DR. N. L. HOFFMANN, after graduating in the Medical Department of the University of Pittsburgh, passed the State Board examinations in Pennsylvania and West Virginia.

J. F. NEILAN, B. A., '05; B. Sc., '06; M. A., '07,

has just returned from an extended tour along the Pacific coast. It will be remembered that he carried off numerous prizes in the various open events at athletic meetings in Pittsburgh during the course of his studies. On the occasion of the Gaelic League Field Day on September 4, at Seattle, Washington, he entered for three events—broad jump, hop, step and jump; and half mile race—and won the first prize in each.

On September 21, A. M. Kossler, Esq., B. A., '00, was united in the holy bonds of matrimony with Miss E. M. Waller, at Crafton, Pa. We cordially wish Mr. Kossler and his bride many years of wedded happiness.



## ATHLETICS.

At present everything savors of football in the College. Candidates for the respective elevens have reported and there is something doing.

Although the Athletic Committee has arranged to have all games this season played upon the College campus, the tide of enthusiasm is in nowise stemmed, and football is booming, so that we may predict a very successful season on the gridiron for the College.

September the 17th brought the Freshman team before our notice. Of last year's players Dugan, Daly, Habrowski, McGuire, Broderick and Wilson have reported. The new material consists of Miller, Curran, Polite, Beck, King, Furlong, Fisher, Fedigan, Ryan and Itzel. Light practice under a competent coach has resulted in bringing the team up to a degree of more than ordinary efficiency during the past few weeks. Wilson will bear the name and the honors of Captain this season.

The Reserves organized September 24th, the following candidates reporting: Ryan, Clair, E. Ley, McFarlin, C. Blundon, Moore, Heinrich, Collins,



O'Keefe, Campbell, O'Shea, Shea, Mamaux, Charles, Gearing and Crowl. Many of these candidates are old-timers and everything points to a strong squad of players. In the near future practice games will be arranged between the Freshman and Reserves. Consequently a tip to Captain Wilson would not be amiss. There is great interest manifested by the student body with regard to the Freshman and Reserve teams, and all the fans are anxiously awaiting a game between the respective elevens.

The Independents have organized for the season, and comprise the pick of Junior students of the College. Those reporting as candidates are: Heidenkamp, Szwed, Manley, Blum, Travers, Dannemiller, Mamaux, Ross, Maroney, Tysarczyk, Dowling, Hoffman. Travers was chosen Captain for the season. It only remains now for the little fellows to demonstrate their abilities on the gridiron.

The Minims have organized and are determined to eclipse their grand record of last year. McFarlin has been chosen Captain and the following have qualified for the team: Lavelle, Robison, C. and S. Sunseri, Flynn, Buisker, Rosa, Slater, McNanamy D., Kalinowski, Giusti, Healy, McGee and McLaughlin.



## LOCALS.

In looking over the College campus, we must note one or more improvements which add materially to the attractiveness of the College itself. By the recent acquisition of a plot of ground, the campus has been extended, thus giving a much larger scope for the sports of college-life. On a portion of the newly-acquired plot has been erected a two-story brick building, which will be used for the accommodation and promotion of college athletics, as well as for the temporary use of visiting teams. At the various corners of the campus there have

been erected large arc lamps, which afford light sufficient to allow the student body to indulge in their recreation, even after the dusk of evening has fallen upon them.

REV. P. FULLEN, C. S. Sp., who had been for the past year a very popular member of the Faculty, in the capacity not only as Professor of English and Book-keeping, but especially of Assistant Prefect of Discipline, and in charge of St. John's Hall, has been, to our extreme regret, placed at Chippewa Falls, Wis. We all extend our best wishes to the Rev. Father, and hope that he will have the same measure of success in his new post as Manager of the Notre Dame High School, that attended his work in the College.

His many friends in Pittsburgh and vicinity will be extremely sorry to hear that Mr. James B. Topham has been obliged by ill health to sever his connection with the College. During the fourteen years that he was director of the Commercial Department, he labored intelligently, zealously and successfully to maintain its standard on a level with the requirements of the progressive demands of the business world. Understanding boys in all the shades of their various character, he stimulated their ambition, aroused their energy, and kept them unswervingly and unflinchingly ever straining to attain his ideals and qualify for the responsible and remunerative positions that the most flourishing city in the States offers to the keen of intellect—the trained accountant, stenographer and typewriter. He contributed untiringly towards achieving the success, for which the Commercial Department is now noted. The traditions that he has established will be honored in the observance, and the well-directed energy that he displayed will be an incentive to his successors to impart such a rounded and finished education in commercial branches that graduates will always be capable to pass from the class room to the office desk, the bank or the manager's sanctum, with credit to themselves and honor to the institution

that they claim as their *Alma Mater*. We sincerely hope that Mr. Topham will soon be restored to perfect health, and we beg to assure him that he takes with him our best wishes for success in whatsoever career he may adopt.

A most welcome addition to the Faculty has been made in the person of Rev. Father Cremmel, who has had a long and expert training in music and particularly in the Gregorian plain chant. After teaching for several years at the Holy Ghost College, in Hayti, and in Lisbon, he took up a special course of Gregorian music under the famous Dr. Wagner, of the University of Fribourg. We have every reason to expect that under the combined direction and co-operation of Professor Koch and Rev. Fathers Kremmel and Wrenn, there will be splendid progress in plain chant among the students of the College.

It is a pleasure to record several additions to the staff.

As disciplinarians and teachers of Latin, Mr. P. J. Dooley and Mr. C. B. Hannigan are rendering valuable service.

MR. DOOLEY entered the College in February, '99, and graduated in June, '07. Mr. Hannigan was a student here from September, 1901, until he graduated with Mr. Dooley. Both spent the last two years in the Holy Ghost Novitiate, Ferndale, Connecticut.

MR. T. F. RYAN was enrolled in September, 1901, and graduated in the Classical Department in June, '08. He spent the last year coaching pupils when he was not actually engaged in writing for the *Pittsburgh Dispatch*. As Professor of Mathematics and English, he finds that his lines are cast in pleasant places.

MR. L. F. MURPHY graduated in the Notre Dame High School under the direction of the Holy Ghost Fathers in Wisconsin, and also in the State Normal School at River Falls. He has been engaged in school work for eleven years. As teacher in public schools,

principal of high schools, and county superintendent, he has had a wealth of experience; his pupils may be expected to make rapid and solid progress under his energetic direction.

MR. B. F. GOCSHAR is quite an acquisition to the Commercial Department. He graduated in the Rochester Business Institute. He now has charge of the advanced classes in Shorthand; he also teaches Book-keeping, English, Rapid Calculation and Penmanship.

THE new professors are energetic teachers, wholly devoted to their work, in sympathy with their pupils, and combining in judicious measure the *firmiter in re* with the *suaviter in modo*.

WE wish to convey to Mr. T. J. Dehey the expression of our heartfelt sympathy in the double loss of mother and sister during the summer holidays.

WE heard with regret of the death of Mrs. Brennan, mother of our two graduates, Martin J. and Joseph Vincent. After a long and painful illness, she passed to a better life on September 11.

WE have learned with extreme grief of the fatal accident that carried off Mr. John Gwyer on October 5. To his sons, both *alumni* of the College, Charles F. in his last year's theology at St. Vincent's Seminary, and John A. in his second year's theology at St. Mary's, Baltimore, we extend our sincere sympathy in their great bereavement.

JUST as we are about to go to press, news reaches us that Sister Columbana, a teacher in the Notre Dame Schools in Baltimore, Md., and aunt of the Rev. J. P. Danner, C. S. Sp., passed away on October 9 amidst all the consolations of religion, and fortified with the last rites of Holy Mother Church.





## THE ORCHESTRA.

The College orchestra, which performed so excellently at the concerts and entertainments last year, has been again organized under the direction of Professor C. B. Weis. It has already reached a high standard of efficiency as it is composed of several of last year's musicians and new members who have had considerable practice before entering college.

A special invitation to play at the Nurses' Graduation Exercises in the Mercy Hospital was cordially accepted, and several pieces were admirably rendered in the presence of the Right Rev. Bishop Canevin, the hospital staff, the Sisters, the nurses and their friends. At the end of the programme, the boys did ample justice to a substantial luncheon kindly prepared by the Sisters for their refreshment.

In the absence of Professor Weis, Charles J. McGuire, '10, always proves a very efficient director.

The Sunday evening concerts are to begin on Sunday, October 17; the programmes are being arranged, and the audience may count on a choice selection of standard pieces throughout the year.

The orchestra, as it is at present composed, consists of Professor Charles B. Weis, director; John P. Egan and Leo A. McCrory, piano; Mr. Patrick Cronin, clarinet; Charles J. McGuire, trombone; Richard Griffith, flute; Theodore J. Szulc, bass; Faustine M. Boenau and George Weis, cornets; Clement J. Staud, drums; Balthasar C. Blum, Thomas C. Brown, Daniel S. Fisher, William F. Graham, Joseph E. Hines, John J. Koruza, Dennis A. McCall, Albert L. Mamaux and Joseph H. Wagner, violins.

Other students are in training, and as soon as they shall be sufficiently advanced, they shall be added to the list.

"That which I have found the best recreation both to my mind and body, whensoever either of them stands in need of it, is music.

which exercises at once both body and soul; especially when I play myself; for then, methinks, the same motion that my hand makes upon the instrument, the instrument makes upon my heart. It calls in my spirits, composes my thoughts, delights my ear, recreates my mind, and so not only fits me for after business, but fills my heart at the present with pure and useful thoughts; so that when the music sounds the sweetliest in my ears, truth commonly flows the clearest into my mind."—BEVERIDGE.

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# Pittsburgh College Bulletin

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## HALLOW-EEN.

Yes, hark ! to-night on shrill October's wind  
Are blown the elfish fairy-kind.  
They hold strange conclave in secluded glen,  
To screen their plots from human ken.

For on this night they fly the woodland mirk,  
The haunted dome and ruined kirk;  
They people shadows with their dwarfish race  
And from them peer with weird grimace.

Feed well the hearth and let there be good cheer,  
Let jolly songs ring loud and clear !  
We'll roast the chestnuts as was done of yore,  
And tales forgot we'll tell once more.

Then let soft music join with voices sweet,  
Let's fruit of latest harvest eat;  
Just as our fathers kept, we'll keep this night,  
With oft-played games and laughter light.

Of chestnuts' perfume are dear mem'ries born.  
The Past floats by in misty form;  
But eyes grow bright, and hearts beat gay  
Adown the aisles of youthful day.

HARRY J. SCHMITT, '11.



## Visit to the College by the Most Reverend Archbishop John Ireland.

His Grace, Archbishop Ireland, visited the College in the forenoon of Wednesday, October 13. He was accompanied by the Rt. Rev. J. F. R. Canevin, Bishop of Pittsburgh, and the Very Rev. M. A. Hehir, President of the College. On his arrival, he was welcomed by the members of the Faculty and the following visiting clergymen: Very Rev. J. T. Murphy, C. S. Sp., Provincial; Rev. F. Keane, LL. D.; Rev. A. A. Lambing, LL. D.; Rev. D. Devlin, Rev. M. Ryan, LL. D.; Rev. H. McHugh, Rev. J. W. O'Connell, LL. D.; Rev. J. Ward, Rev. H. McEvoy, Rev. J. Toner, Rev. T. Rosensteel, Rev. W. Kelty, Rev. D. Shanahan, Rev. C. Steppling, Rev. M. G. O'Donnell, Rev. P. Maher, Rev. J. L. McCann, Rev. M. F. Griffin, Rev. J. Higginbotham, Very Rev. C. Lee, C. P.; Rev. J. F. Vanston, C. P.; Rev. P. Goepfert, C. S. Sp.; Rev. J. Richert, C. S. Sp., and Rev. G. Lee, C. S. Sp.

After an informal reception in the parlors, the distinguished visitor was conducted to the college hall, where he was received with a triple cheer given with a wealth of enthusiasm. The orchestra struck up a medley of standard American airs as a tribute to his patriotism; C. A. Sanderbeck and J. F. Corcoran beautifully rendered Franz Abt's "Greetings," and J. F. Tobin with J. P. Arthurs sang "Columbia, the Gem of the Ocean," all the students joining in the chorus.

We are pleased to be able to reproduce the addresses delivered on this memorable occasion.

### **The Very Rev. President's Address.**

Your Grace, I wish, in the name of our Community and in the name of the Faculty, to extend to you a most sincere and a most heartfelt welcome to our College. Last evening you received a royal welcome



from the Catholic laity of our city, represented by the Knights of Columbus; they listened with rapt attention to your eloquent address, to your words of wisdom. This morning the bishop of our diocese, a representation of the clergy of Pittsburgh and well-nigh four hundred students, the sons of the best Catholic families in Western Pennsylvania, assemble in this hall to bid you welcome to the Catholic College of our great city of Pittsburgh. We have all followed your brilliant career for many years. Some of the veteran clergy here to-day remember your consecration in 1875. Many of us recall your elevation to the Archbishopric of St. Paul in 1888, and during all these years we have looked up to you as one of the most distinguished of our great American hierarchy, as well as one of the most loyal and most patriotic of our American citizens. Frequently, too, have we awaited, with breathless anxiety, the oracular pronouncement, in matters of Church and State, a pronouncement that never failed to come, in due time, from the lips or pen of the illustrious Archbishop of St. Paul. But your life's work has not been restricted to the twenty-seven counties of Minnesota over which your jurisdiction extends, nor to the great Northwest, the Catholicity of which owes so much to your energy and zeal, nor has it been restricted to the great American Republic. The countries of Europe, notably our Sister Republic of France, have been benefited, on various occasions, by your orations and pronouncements, on all of which occasions you have brought high honor to the American people and to the American hierarchy.

But the Faculty of the College wish to honor you this morning as one of the great champions of higher Catholic education. We, educators, look up to our bishops and archbishops as our leaders and guides in the great work. We expect support and encouragement from them. Of their leadership and encouragement we are receiving many proofs, especially at our annual educational conventions, and, to mention only two, we could

not expect a more enthusiastic reception nor more earnest encouragement than we received during the past two years from your brother archbishops, at Cincinnati in 1908, and at Boston in the early part of last July.

Allow me then, once more, Most Reverend Archbishop, after thanking our Rt. Rev. Bishop and the clergy of the city, who are here this morning to welcome you to the College, to thank you most cordially for your visit. Your presence here to-day will be an encouragement and an inspiration for students and teachers, but especially for the latter who have consecrated their lives to the grand and noble work so dear to you and to every member of our great American hierarchy, the work of higher Catholic education.

### **STUDENTS' ADDRESS.**

Most Reverend Archbishop,

It was with feelings of sincere joy and legitimate pride that we learned of the signal honor to be conferred upon us, the students of Pittsburgh College, by the visit which you contemplated making to our beloved institution on the occasion of your first sojourn in the great iron metropolis of the world. But these feelings are intensified a hundredfold, when we behold actually in our midst the great champion of our Church's rights and liberties—whose name has for us, since the very days of our infancy, been a synonym of all that is illustrious and noble and strenuous in the life and labors and progress of American Catholics. With your name and memory, we have been taught to associate the genuine patriotism of our priests and people, who fought or labored side by side during the great struggle for a united republic—your example, during this long period of half a century, being the most powerful and successful argument that bigotry has encountered in this country. Like an impregnable wall, you have ever stood forth before the encroachments of evil and of wrong in every form. The injustice to our poor Indians, the inequality of our

Catholic children in the domain of education, found in your person, a fearless pleader of constitutional rights and a valiant defender of the oppressed. Intemperance, especially, has shrunk from before your efforts and your eloquent voice, as well as from your personal example of abnegation and self-sacrifice; and the societies established to uphold that great cause of Total Abstinence as a result of your vast influence in this field alone, will ever be to your memory, like to that of another Father Mathew, the noblest, most worthy, and most enduring of monuments. Nor do we forget that, far beyond the bounds of our own beloved country, your voice has reechoed in behalf of liberty and of justice—and when of late the eldest daughter of the Church, the nation of the Franks, has been enabled to rejoice in the perfect rehabilitation of her martyred Joan of Arc, she has not forgotten the noble and eloquent tribute which was rendered, as if by prophetic anticipation, to the Maid of Orleans, by the Great Northwestern States.

It is under the impression of this powerful influence, acting upon us, hitherto, from a distance, but now, through a happy privilege, brought to bear upon us, by your immediate presence and your authoritative voice, that we welcome you to our College, to our community and to our great city, whose people have ever been the devoted admirers of your labors and of your achievements.

J. A. McGLADE, '10,

**The Most Rev. Archbishop Ireland's Address.**

So many thoughts rush to my mind, it is a serious question for me to know where to begin. The music, the vocal selections, the eloquent addresses, all appeal to me, and affect me deeply. I am truly grateful for the cordial reception with which I have been honored by the Faculty and students of this great college. The chords of human affection must needs be touched by the music that comes from sympathetic and generous hearts. From the moment of my arrival I have been made to feel that

I am not amongst strangers. In truth I can say the Holy Ghost Fathers are not strangers to me. I have met them in many lands, and I am honored with the friendship of their Superior General in France, the distinguished Monseigneur Le Roy. I am familiar with their work in the continent of Africa, where one thousand of their missionaries face dangers and privations and death, to harvest souls to Almighty God. I have visited in glorious Ireland that best and most famous of Catholic Colleges, Blackrock, which was founded, and is conducted, by the Fathers of the Holy Ghost, and whose reputation is co-extensive with the British Islands. There they unite the best traditions of past times with the most effective of modern methods; for, in education, we must be old and young, adopting the old principles for developing the human mind, the moral and religious faculties—which must ever be the corner stone of Christian education—and, as times and countries change, making a new application of these approved principles. The College, therefore, must be equipped with all that is best in ancient and modern methods: this is what characterizes the Holy Ghost Colleges; this is what makes the Holy Ghost Fathers one of the best educational bodies in Europe and America. All that I admired in Blackrock has been transferred here to the banks of the Allegheny and the Ohio. I feel confident that this College has done and will do for the enlightening and uplifting of Catholic youth what her associate Colleges have achieved abroad.

It is a pleasure for one who loves the Church and America to stand before four hundred young men like you, for in you I see the future of both. We, older men, who have toiled amidst the snows of winter and the heats of summer to do our share for Church and State as Providence marked it out for us, we have watched with intense interest the growth of religion and patriotism around us, and we can say without exaggeration that never in the history of humanity has Almighty God led



His children to a more promising soil than when He opened to their labors this land of ours. Providence had reserved for a later time and a younger generation this great country of America—great to-day, deserving to be greater to-morrow. Yet, great as it is, there is something greater and more lovable than wealth and material prosperity, and that something is the Church of God. Looking to her possessions in America, we may ask: "Is there a land where Christianity is freer to dig its roots more deeply into the earth, to spring up into the stately tree, and to spread out its branches with their blossoms and their fruits?" If we do our duty, priests and people, then the history of the Church in America will dazzle the eyes of humanity; opposition will only prove the divine life within her. Having seen her spring time, we may ask what will her summer be. We know that this depends on what the Catholics of to-morrow will be. You are the Catholics of the future, and therefore the future is in your hands and the hands of your teachers.

Yesterday I addressed the laity, and tried to tell them what the Catholic layman should be, and what good he could accomplish both for Church and State if he lived consistently the life of the truly Catholic layman. The same lessons I would impress more forcibly on you, for you will have a wider field than they, and greater responsibilities. Therefore make good use of your time. Study hard. The diligent student will be the good man: the idle student will make a failure of his life's work. In the forest you can tell what saplings of to-day will be the towering giants of to-morrow, and what, by their weak and devious growth, will be of no use in the future.

Lately I visited France, the country in which I made my studies, and I gathered around me my old school-mates, clerical and lay. I asked them what they had done and what they were doing, and I found that with few exceptions they had moved along the lines of

character and usefulness that had distinguished them during their college course; indeed, I remarked to a few: "Did they not turn out just as we might have foreseen?" The boy is the man: you will be later what you are now. It is therefore important that you be properly fashioned in the plastic period of your youth. Later on the undertaking will be accompanied with insuperable difficulties. You should be like waxen figures in the hands of your professors: let them make of you good Catholics and good citizens; wax will harden and preserve the impressions given to it in the mold.

The trouble is that boys do not know what is before them. They wish to get through school in the shortest time and with the least effort. But I would urge you to take upon yourselves a personal responsibility in the matter of your education. Determine to get all you can, and then go forward, encased in the armor of scholarship, to do battle, and you will succeed. At present, and still more in the future, the Church needs great and good men. Let you be such—we have enough of mediocrity. What we need are good, progressive, ambitious and honorable men, doing the work of the day, and doing it well. Many of you have the ambition to enter the ranks of the priesthood. The Church needs the best, the highest-minded and the most courageous of her children. Fit yourselves now for the solemn duties that will fall to your lot. Others of you will be laymen. The Church has need of men that make their mark in the world. Whatever positions you occupy—whether they be high or low—fill them to the best of your ability, with the sole limitations of honor and justice. Reflect credit on your Church and country. Be great and good. Respect yourselves. Nothing should be too good for you. Enter the professions, and aspire to the highest offices in the land, and Church and country will be proud of you. One qualification is essential—intellectual training; equipped with it, you can rule the land. The time has come when we must have the highest scholarship in

America in the Catholic Church, and for this we must depend on our Catholic Colleges. They will not fail us, for they give a truly liberal education; they alone develop the faculties of the mind, and at the same time inculcate sound moral principles.

In America, liberal education is at a discount: the spirit of the times is against it. Parents and students are too easily satisfied with what will produce an immediate return: they neglect to look into the future and to provide for the opportunities that will undoubtedly present themselves. Aim at accomplishing the greatest good. That you may not be found wanting when the opportunity comes, study hard not only now, but as long as you can. But little can be achieved in a few years. Go into the British House of Commons: there you will see the result of culture; you will hear the problems of the day lucidly discussed by scholars of the highest intellectual attainments. Aim at such scholarship. Insist with your parents on having a full College course; he who is contented with less will never be the leader, the man of the hour.

I would urge you, too, to prosecute your studies even when your College course is completed. Your previous training will have prepared you to learn more. Aim at greater success—at being men of culture. Build up libraries of your own, and read during your moments or hours of leisure. You will easily recognize the man of reading and thought. There is joy for himself in his personal mentality, and joy for others in the fragrance of his scholarship. It is to be regretted that we have amongst us too few of such men. Ask those you meet what they have read, and many of them will tell you: "Magazines, papers, a recent novel." But have they read the great Classics, Christian philosophy, history, and the eloquent orations of our own and other languages? Never lay aside your Latin and Greek; keep your memory of them fresh, and enlarge upon them during all your life.

Some years ago I met in Rome a most distinguished British statesman, Sir William Vernon Harcourt. It was his first visit to the Eternal City; his winters had been spent in discharging his Parliamentary duties, and his summers had been passed at home. I expressed the hope that he would enjoy his stay in that city so full of classic memories. Next day I noticed him upon the Via Sacra, intently reading a book: he told me it was his old college Horace. A week later, we met again, in Naples. I suggested to him to get the sixth book of Virgil. "Get the sixth book of Virgil!" he exclaimed, why, I'll recite it for you." There was a busy man who kept up his classical studies all his life, and consequently displayed in Parliament the sweetness of culture. Gladstone, too, was a constant reader of Homer, whose immortal lines he turned into English verse, and of the Satires of Horace, and this went far to enable him to wield with effect the unlimited power of statesmanship.

From these examples I would have you learn the lesson that, if you wish to be great, you should continue your studies, hold scholarship in high esteem, and you will dominate the country. You will be great and good, and both Church and State will praise and bless you.



### "Columbus Day" in Pittsburgh.

As a result of the movement started by the Knights of Columbus, in 1907, the State of Pennsylvania, following the example of eight other States of the Union, has given official sanction to the observance of October 12, Columbus Day, as a legal holiday. It is, indeed, most gratifying to our sense of justice to be at length the witnesses of such a tardy but fitting act of honor to the memory of the great man who was in life the exemplar of Christian faith, knighthood and heroism. No where was the great festival day inaugurated with such enthusiasm



as in Pittsburgh, where his countrymen, marching through the streets in procession, with bands, banners and magnificently decorated floats, reawakened in every breast the feeling of interest in the life and deeds of the great discoverer, which had long been dormant.

But the culminating point in the day's celebration here was reached at the banquet which was given by the Pittsburgh Knights, and which was attended by 800 *convives*, the guests of honor being his Grace, Archbishop Ireland, of St. Paul, and the Right Rev. Regis Canevin, Bishop of the Diocese, who were also the orators of the occasion. And, indeed, well pleased and delighted were those who had the privilege of being there that night, a privilege enjoyed by none with greater zest than by the undersigned who was proud at that gathering to be a member of the glorious order of the Knights of Columbus.

It was inspiring merely to be in that assembly of nearly a thousand picked men of Western Pennsylvania, representing particularly the intelligence, the business capacity, and the progress of Pittsburgh's best Catholic citizens. And there was along side of them a remarkably large proportion of non-Catholics, prominent in every department of State and City administration, as well as in the largest interests and industries of the business world, who, as invited guests of the various Knights, had come especially to hear the weighty words of wisdom and patriotism that were sure to fall from the lips of the mighty orator and prelate of the Great West.

Nor were they disappointed in their expectations—for they heard that evening both from the Bishop of Pittsburgh and from the Archbishop of St. Paul, in plain, simple, unequivocal language and in the earnest, eloquent tones of men who felt deeply what they said, a series of important and fundamental truths on every subject that could interest, not only the Catholic layman, but every sincere and loyal citizen whatever be his creed. Lawyers, and members of the National Congress, Repre-

sentatives and Senators of our State Legislature, and even Judges of our Superior Court were there to hear our own Bishop declare, in accents that had the ring of genuine conviction, based upon unassailable truth, that it was "not our accumulations of wealth, nor our almost exhaustless natural resources, nor our commerce, our agriculture, our mines, our mills, nor our factories, that make up the Country of Washington or Lincoln or of any American patriot—but it was the character and principles of our people, the spirit and laws of a nation, of and by and for the people." He developed in most logical form the elements and the basis of civil liberty, as well as the absolute necessity for religion and morality to give to the people on the one hand the necessary security that their rulers, their legislatures and their courts shall be just, and to the authorities on the other hand the only real sanction on which can rest their legitimate power to bind the wills of men. He defined the privileges and at the same time the limits of popular liberty; he exalted loyalty to our country and its institutions, as a part of our religion as well as a part of our nature. "The absence of patriotism is a crime in the estimation of every Christian." He outlined the dangers to be feared from the sudden growth of this mighty nation, from the spread of corrupting influences which in the shape of divorce, dishonest politics, avaricious monopolies, arrogance of wealth, labor revolts, lawless strikes, and a widespread disrespect for law, are clearing the way for the progress of communism and anarchy; concluding by showing that our permanence and happiness as a nation are bound up in education and virtue. "We are citizens of that country opened to Christian civilization by Christopher Columbus in 1492; dedicated to civil and religious liberty by the patriots of 1776; its flag preserved, its union perpetuated, its liberties enlarged, by the heroes of the civil conflict which closed at Appomattox. It is our duty to preserve this splendid heritage and make this nation greater by making our

lives better and our personal citizenship more Christian."

When, at length, the great Archbishop of the West arose to speak, he was received with the most enthusiastic acclamations and the most unbounded applause. Entering at once upon his subject—the Catholic layman, he reached the hearts of his Knightly audience by words that will ever be like a sacred charter for America's Knights of Columbus: "they profess said he to strive to the utmost for Christian righteousness; they aim to be the very flower of the Catholic laity—interiorly kneading unto themselves the spirit of the Church, and in outward activity, declaring themselves its imperial guard, ever alert to its honor and its interests, ever ready at whatever sacrifice, to avert stain or defeat from its Heaven-born banner; and what signally commends them to esteem and to love, their demeanor in the arena of private and public life, since the earliest days of their story reveals no weakening in resolves, no lowering in purposes and aspirations!" From this beautiful exordium he proceeded to lay clearly before the Catholic layman the divine origin of his faith, the noble nature of his service for Christ, in whose crusade he is the enlisted soldier. He demonstrated from the history and the Constitution of our country, the magnificent opportunity offered him to do service for Christ and for the Church—and consequently the tremendous responsibility incumbent upon the Catholic to use well and promptly his boundless power for good, by being in his personal life the truest of men, the best of Christians, and to exhibit in public, where, as a layman he is seen by all, the good fruits of righteousness, thus making an infallible appeal to the many among the American people, panting for the waters of life. What a masterpiece of word-painting was the picture he drew of the ideal Catholic layman, "unimpeachable in personal demeanor, loyal to the inspirations of loftiest probity and honor, scrupulously honest in business, high-minded in principle in deed as loyal to principle as he is in profession" !

Nor was he content to analyze his conduct as the kindly neighbor, and the faithful husband, the successful business man, in every line of honorable, social or industrial life; he dwelt particularly upon the Catholic as the model citizen—the purest type of best civic virtue, who, while faithful to his creed, can aspire with every prospect of success to every highest office within the gift of the people, if, exemplifying in his private and public life the Christian and civic virtues, and uncompromisingly committed to the preservation of the law, he lacks not, otherwise, the abilities that will draw to him the sympathy and the votes of his fellow citizens.

What an inspiration all this was to the Knights, and what a revelation to their non-Catholic friends, who had seldom heard those Christian principles so interwoven with the topics of civic life, and delivered with such force of authority or from such an exalted plane! No wonder he held his audience spell-bound! No wonder each and every one that heard him came away from that meeting with a clearer knowledge and a deeper conviction of the truth, as well as with higher ideals, and nobler resolves for future activity in his public as well as in his private life.

J. D. LOCKE, K. C., '10.



“THYSELF and thy belongings  
Are not thine own so proper as to waste  
Thyself upon thy virtues, they on thee.  
Heaven doth with us as we with torches do,  
Not light them for ourselves; for if our virtues  
Did not go forth of us, 't were all alike  
As if we had them not.”

SHAKESPEARE, *Measure for Measure*.



## The Snow-Flake's Choice.

"Where shall I go?" a flake of snow  
Once murmured as it fell;  
For as it passed through regions vast  
Its fate it could not tell.

"Shall it be where no one doth care  
To live or pass or look,  
Or shall it be into the sea,  
Or some forsaken nook?"

"Oh, no, dear child, now blown so wild,  
You'll find a welcome rest  
If you will hide," the Earth replied,  
"In my maternal breast."

"E'en though you die, you will not sigh  
When you are once reborn—  
A gem dark Night strews in her flight  
To sparke in the morn.

"Or when you rise up towards the skies,  
A diamond from a fount,  
Perhaps you'll list to gleam in mist  
That veils some beauteous mount."

"Oh, dear, no! no!" the feath'ry snow  
Replied with gentle voice,  
"You've mentioned not the sacred lot  
That would be my first choice."

"In Iris' bow with heav'nly glow,  
I would that I should shine,  
Reminding man that in its span  
There's prophecy divine."

EDWARD J. MISKLOW, '12.



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## EDITORIAL.

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### *Weighty Words of Wisdom.*

It should not be for us to add any comment to the eloquent words of Archbishop Ireland, in his address to the students of the College, which we have elsewhere chronicled. It might justly be looked upon as "gilding refined gold." But we cannot resist the impulse to invite the attention of our readers to the earnestness with which the orator, so well qualified to speak on such a subject, has insisted upon the necessity of a thorough classical education for our coming leaders, whether among the clergy or the laity. No mere superficial course of studies made with lightning speed will do henceforth, for either Church or State, on the part of the

rising generations, which, having a wider field, will also have correspondingly greater responsibilities.



### ***What's in a Name.***

In several of the articles written by or for the local newspapers to advertise and announce the game played by Notre Dame, Indiana, and University of Pittsburgh, the former team or rather its members were described as the "Catholics," as in the following sentence taken from the *Pittsburgh Post*: "Word from Notre Dame indicates the Catholics are not worrying over the fact that the blue and gold smeared it all over Warner's tribe Saturday." Similar expressions were used in the *Press* and in Sunday's *Dispatch*. Now everybody is, of course, aware that Notre Dame is a Catholic institution, and its students have no desire to be considered anything else. But, making all due allowance for reporters' looseness of speech, and on the other hand judging from the tone of these articles that they are apparently written up by those connected with the Pitt football team, the most natural conclusion any ordinary reader would infer from such language—a conclusion which would be detrimental to U. of P.—is that the latter is a purely Sectarian, that is, Protestant institution. Surely the authorities of our University of Pittsburgh are not anxious to have such an impression conveyed to the general public from which they draw both their students and their financial support.



### ***Lourdes.***

The great sanctuary of Lourdes has not lost anything of its miraculous character, nor of its wonderful magnetism for the poor and the sick of every country who flock thither in numbers, and with enthusiasm and confidence, as great as in the days previous to the persecution. The Medical Bureau, established for the formal

approval, by expert Judges, of the numberless cases submitted to Judicial examination, has been, during the last season of national pilgrimages, taxed to its utmost capacity. And yet, as we are told, there were in the short space of one month, from July 25 to August 25, 149 eminent doctors and medical professors present in the bureau at these examinations, and representing almost every country in Europe and the two Americas! Surely such a galaxy of distinguished and learned men before whom those claiming miraculous cure had to appear and present all the details of their case, formed a sufficiently respectable and creditable jury to satisfy the scruples of the most cynical followers of our modern positivists and skeptics!



### ***Aviation.***

Is the flying machine a thing to stay? There are even at the present day some sceptics who claim that aviation is a thing to be dreamed of but impossible to put into practice. Others, equally positive, rely upon the feats of recent aeronauts, and claim that the problem of travelling through the air is just as near solution at the present day as the belief in motoring was a decade ago.

We may well believe the latter, for from the success achieved by the American and German experts, and especially by that daring Frenchman that succeeded in crossing the Channel, the air seems at last to have been conquered by man. The very birds must stare with wonder and amazement at the huge wing-shaped creatures soaring majestically aloft, and aiming to outdo them in the rapidity of flight. And when aviation becomes a commercial enterprise what may we not expect? Travelling through the air will in time seem as little of a novelty to the average passenger as the use of electric motor power at its innovation.



## Letters From a Graduate, Now in Rome.

On Board "Berlin,"

Sept. 30th, '09.

Dear Father:

After a brief stay in New York City, I boarded the steamer which is now conveying me across the dark blue waters of the Atlantic. My stay in N. Y. was brief but interesting; I had an opportunity of seeing quite a good deal of the busy, hustling, nerve-wrecking metropolis of the U. S. The massive skyscrapers of the city, the hustling throngs that hurry to and fro along Broadway, Sixth Ave., etc. The subways and elevated railroads all tend to give N. Y. the appearance of the greatest centre of commerce in the world.

For the modest sum of three cents I was able to board one of the numerous boats that ferry the Hudson River, and from the deck of the boat, to view the piers of the Cunard Liners, as well as of the American and German Steamship Companies, and other important points of interest that go to make Manhattan Island such an interesting place to the tourist or visitor.

Promptly at 11 a. m., on the morning of the 25th, our good ship sailed from the "good old U. S. A." A true and loyal son of America could not but experience a feeling of sorrow mingled with pride on such an occasion. He may perhaps in the past have criticised the government, perhaps he may have been termed a muck-raker, but all is now forgotten when he is about to depart from his native land to visit unknown shores. America undoubtedly appeals to him as the greatest, the noblest and the most progressive, land the sun e'er shone upon.

I naturally felt homesick and indulged in some deep and weighty thoughts when amidst the fond farewells and adieux of its passengers and the playing of the orchestra, our massive steamer started on its long journey across the billowy waters of the ocean. The trip down the Hudson River was indeed an interesting one; words are inade-

quate to describe the pleasures of the eye, but we are often called upon to make a feeble attempt at doing so. The rapid flowing waters of the deep and broad river comprised a vast display of ships, ranking in size from the large and imposing giants of the deep to the small yachts and pleasure boats of the sightseers. New York City with its innumerable skyscrapers towering in the air, the immigrants' station at Ellis Island, and the immense Statue of Liberty passed in rapid panorama before our eyes and ere we could realize it, we were sailing the waters of the Atlantic with nothing in view but sky and water. Such has been the case for the last five days until about noon to-day we sighted what appeared in the distance as a large dark cloud, but as we grew nearer we distinguished the Flores Island, our first sight of land since leaving New York.

Our ship is rather cosmopolitan as it contains passengers to Germany, Switzerland, Italy, Alexandria and Jerusalem. Life on board for the first four days was not very agreeable to me; being a victim of that much dreaded disease known as seasickness.

I have, however, become acquainted with some congenial and interesting travelers and I have also been fortunate in meeting with two students bound for Rome. They are both from the Cincinnati diocese; one is to study at the Propaganda for five years while the other is to remain at the North American College for three years.

Promptly after breakfast Sunday morning the Catholics on board attended a low mass which was said by the Rev. Mons. Gaetano Catalanotto of Palermo.

With best wishes and kind regards to the Fathers and my friends at Pittsburgh College, I remain

Yours affectionately,

J. T. McMAHON.

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Villa Santa Caterina,  
Castel Gandolfo,  
Rome, Italy.

Oct. 12, '09.

Dear Father:

I arrived here Friday evg., Oct. 8th, being warmly welcomed by Father Hayes and Mr. Walter Keally, the other Pittsburgh students now in Rome. We remain here until the 20th of the month, when I expect to go to the city, to commence my studies, the pursuit of which I trust will be successful. Our villa is situated in a picturesque and historical locality; the ball field is near an old tomb which is generally supposed to be that of Pompey, whilst the remains of what is termed the *Dea Bona*, or the place near which Clodius is said to have been attacked by Milo, is within the boundary lines of the villa; a magnificent view of the Mediteranean may be had on a clear day, and far in the distance the massive dome of St. Peter's may be seen towering in the air.

On board the ship I met four other students who were on their way to the American College, and when we arrived at Naples we were met by two students from the College who saw that we got through all right. After a stay of about a day in Naples we purchased tickets for Rome with the privilege of stopping off at Monte Cassino. We remained over night at that famous old monastery situated on the bleak slopes of Monte Cassino, and the next morning we were shown around the historic place by one of the good Benedictines, whose hospitality made our brief stay very pleasant. Within the sacred walls of the monastery we beheld the resting place of the remains of the illustrious St. Benedict and of his devoted sister, St. Scholastica, whilst in another part of the building we were deeply interested in seeing the original hand-writing of St. Thos., with a portion of his commentaries on the morals of St. Gregory. We also saw Codex 512, or an original portion of Dante's *Divina Comedia*. Our stay

was entirely too brief to make a careful inspection and thus to appreciate more fully the treasures of the old edifice.

We arrived in Rome about 2.30 in the afternoon of Oct. 8th, and at exactly 3.30 of that same memorable day we entered the magnificent and awe-inspiring Church of St. Peter's, the largest and the most imposing Church in the world. It would indeed be vanity on my part to attempt to describe the splendor and the grandeur of that impressive edifice, when one could visit the magnificent structure daily for a period of years and yet be incompetent to describe its beauty, its harmony and symmetry of proportions, and the indefinable something that seems to impress the visitor whilst he is within its sacred walls.

Bishop Kennedy, the Rector of the College, in the course of an interview with the new students, advised us to be cautious and careful in matters concerning our health, and he hoped that we would profit by our stay in Rome.

This letter no doubt is taxing your patience, Father, so I shall close with best wishes and kind regards to you, the other members of the community, and my friends at Pittsburgh College.

Yours sincerely,

JOHN T. McMAHON, '09.



## LOCALS.

### "Hamlet" at the Nixon.

"It is a happy coincidence, thought the members of the Senior and Junior Classes, that just as we are analyzing Hamlet as our Shakespearean work for this year, Mr. Robert Mantell should be booked for the Nixon, with "Hamlet" at the head of his repertoire."



So, we resolved to go to the Nixon on Tuesday evening, October 12, along with our Professor. But also, for the latter, and some members of the class who were Knights of Columbus, it happened to be "Columbus Day," and the Great Archbishop of St. Paul was to be the honor guest, and chief orator at a monster banquet to be given that evening by the Pittsburgh Knights at the Monongahela House. Hence only a certain number were able to greet "Hamlet" in the person of Robert Mantell; but although they missed the eloquence of Archbishop Ireland on that evening they were able to make up for it on the following day in the College hall, and they enjoyed a genuine treat at the Nixon. Let us hear from one of them a brief report of his impressions, which represented the general sentiment of those who went to see the performance.

"In my opinion, says F. Shields, '10, there was nothing very striking in the Queen, as portrayed by Miss Genevieve Reynolds; while, on the other hand, Miss Marie Russell gave us a splendid illustration of the ideal Ophelia, especially in the closing scenes, subsequent to her father's death, and although in her snatches of song, her voice did not have much volume, it was in every other respect charming and highly befitting to the pathetic and emotional situation. The King was somewhat stiff and in many respects appeared to come far below the dignity of his royal character. Polonius seemed to be too much of the mimic rather than the learned, tho' pedantic old statesman we are accustomed to picture to ourselves. Horatio responded fully to my ideal of the true and upright friend of whom Hamlet could well say:

"Since my dear soul was mistress of her choice  
And could of men distinguish, her election  
Hath sealed thee for herself; . . . . ."  
A man whom fortune's buffets and rewards  
Hath ta'en with equal thanks,  
. . . . . Give me that man

That is not passion's slave, and I will wear him  
 In my heart's core; ay, in my heart of hearts,  
 As I do thee . . . . ."

To come now to Hamlet himself, one could easily see the interpretation that Mr. Mantell gave to the hero and his mental condition. The madness was only feigned on those occasions when he needed this cloak is a deeply-laid scheme for his revenge, carrying out to the last, the sworn promise which he had made to the Ghost at their first interview:

. . . . . Remember thee!  
 Ay, thou poor ghost, while memory holds a seat  
 In this distracted globe. Remember thee!  
 Yea, from the table of my memory  
 I'll wipe away all trivial fond records,  
 All saws of books, all forms, all pressures past,  
 That youth and observation copied there;  
 And thy commandment all alone shall live  
 Within the book and volume of my brain,  
 Unmixed with baser matter; . . . . ."

And yet there was enough of "sweet bells jungled," especially in the graveyard quarrel with Laertes, and in the events that led up to the final catastrophe, to make us believe that indeed, Hamlet was the subject of a "sore distraction," and that Ophelia had after all with the intuition of love, judged him aright when she said: "oh! what a noble mind is here o'erthrown!"

J. J. Hawks, himself an actor of no little merit, concurs in the above criticism, though he is somewhat more enthusiastic about the characterization of Mr. Mantell. Speaking of the latter's interpretation of Hamlet's "madness," he says: "But as I have already indicated, this is one of those questions that will never receive an entirely satisfactory answer; like Tennyson's brook, it will "go on forever." And, after all, what does it matter? We still have Hamlet and Mr. Mantell. I sincerely hope that other actors will follow his example by producing plays worthy to be seen and studied.

Then the theatre will become again what it was intended to be, and what it should always be, a source of education, as well as of pleasure and interest, for the masses.



## The Annual Retreat.

During the first week of October, the students followed the exercises of the Annual Retreat which were conducted by the Rev. William McMullen, '91, now Acting Rector of St. Paul's Cathedral. It was the first time in the history of the College that the Retreat was under the direction of one of the old students among the clergy. But we all had reason to be both proud and gratified, especially at the close attention paid by all the assistants to the Rev. Speaker's weighty and interesting instructions, as well as at the piety with which all the students approached the Holy Table on Friday morning, October 8th.

After breakfast in the College, and a short session in the class rooms, they gathered in the chapel for the closing ceremony, which was a fitting termination to the few days' exercises. In a fervent and eloquent exhortation, Father McMullen appealed to them in particular to remember and uphold the sound principles and ideals which he had held up to their minds and hearts during the Retreat. Above all things he recommended to them the practice of frequent Holy Communion, in accordance with the wishes of our divine Lord Himself, as expressed by the voice of the Holy Father. It would be the surest and most efficacious means of keeping away from the temptations and dangers of the world, in which they were compelled to live, and it would be the absolute guarantee of their ultimate perseverance.

Following the sermon, came the renewal of the baptismal vows, which was by far the most impressive sight witnessed in the College chapel during the course of





On October 27, the Martins faced the Freshmen on the College campus. They were accompanied with a lot of fair rooters, but their rooting seemed only to rouse the Freshmen to harder play, especially Dugan, Wilson and McGuire. McGuigan and Furlong were in their old-time form.

Freshmen	.	.	.	.	.	.	.	.	45
Martins	.	.	.	.	.	.	.	.	0

Want of space obliges us to hold over until our next issue the accounts of the games of the other teams.



EXCHANGES.

It is with great regret that we find such little space left at our disposal in the present number for the lengthy welcome which we should feel inclined to extend to our Exchanges. Already our Sanctum is beginning to smack of the varied literary atmosphere gathered into it from such remote extremes as St. Mary's, Oakland, Cal., and Holy Cross College, Mass. To all of them the BULLETIN, with Horace,

*"occupat et salvere jubet prior . . . ."*

We feel too much the loss of our very esteemed and able ex-man, Charley Mayer, '09, and the weight of our own inexperience, to hazard an expression of policy or, much less, of advice or suggestion to our Brother Editors.

The following Exchanges have been received: "The Xavier," "The Normal Review," "The Magnificat," "The Niagara Rainbow," "The Fleur-de-Lis," "The Notre Dame Scholastic," "The Fordham Monthly," "St. John's University Record," "The Viatorian," "The Solanian," "The Niagara Index," "The Dial," "The Mountaineer," "St. Mary's Messenger," "The Holy Cross Purple," "The Brown and White," "Mount St. Joseph Collegian," "The Exponent," "The Georgetown College Journal," St. Vincent's Journal," "The Collegian" (St. Mary's).

## A Letter From Africa.

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### Mr. Roosevelt and Our Catholic Missions.

As we all know, ex-President Roosevelt has been busy, for the last six months, hunting wild game in the forests and on the plains of British East Africa. Before leaving Washington for the Dark Continent he had been in correspondence with the Rev. Father P. A. McDermott, who had but recently returned from a long sojourn in that benighted country, and from whom Mr. Roosevelt was very anxious to obtain all the information about climate, game haunts, railroad facilities, health conditions, that could in any way facilitate his travels or promote his purpose. He was surprised to learn that, in the one Province which he was about to visit, the Fathers of the Holy Ghost had over twenty-five large mission stations, reaching from the landing-place of Mombasa to the great Lakes Victoria Nyanza and Nyassa, on the Northwest, and the great mountain range of Kilima'ndjaro on the Southwest.

Some of these stations the distinguished traveler promised to visit, according as he should meet them on his route. And that he has kept his word is amply proven by the newspaper reports from far-off Africa, which chronicle the chief events in our late Executive's hunting expedition.

Nairobi, especially, the Capital of British East Africa, has been the scene of Mr. Roosevelt's operations, and of his speech-making—for, even in Africa he could not avoid such a contingency. It is the commercial and administrative centre of the Province, and is the principal station along the line of the Mombasa Railroad. Here also there are two Catholic mission houses in charge of the Holy Ghost Fathers, one of which is directed by the Rev. Father Goetz, who, some years ago, had been engaged in mission work in the United States, and

from whom several letters have been received in connection with Mr. Roosevelt's tour through the country, as well as with his visits to the communities of Nairobi. The following letter, addressed to Rev. Father McDermott, has just been received as we are going to print, and it will, we feel assured, be of particular interest to the BULLETIN readers, both for the glimpse which it gives of missionary needs and privations, as well as for the interview which the writer had with Mr. Roosevelt, at the latter's invitation:

Nairobi, September 9th, 1909.

Dear Rev. Father McDermott,

Your letter dated July 31, reached me to-day, September 9. I was somewhat surprised and gratified at the unexpected money order for Mass intentions which accompanied it, and for which I thank you with all my heart, as, although modest in amount, it came just in time to help me in my dear and interesting school-work. I beg of you also to convey my most earnest thanks to the generous donor, who, although to me unknown, shall never cease to be the object of a poor missionary's prayers and blessings. Indeed, from your own African experience, you can well appreciate what a welcome thing, as well as what a sadly necessary one, is a little cash, in such a struggling work as that of our poor mission schools or stations in the depths and heart of the African Continent. In fact you can do nothing without it; the more so, as the non-Catholic sects have as much of it as they need or wish. But God's help counts still more, and praise be to His name that has never been wanting to us as we have more than once, in time of dire necessity, realised.

Excuse me for not having written oftener, as I have been away for about two months, visiting the different communities of the province—and, you know, travelling in this country is not so easily or so rapidly effected as in the States; we have not even the broad and beautiful river Niger to travel on in launches or canoes, as you had in West Africa; so it means for us long marches across the desert, and the marshes and the forests, taking along with you not only tent and provisions but even fresh water for the tiresome journey. You have no doubt heard how even our distinguished visitor, Mr. Roosevelt, with all his advantages in the way of porters and caravan, was more than once hard pressed for want of water. As for me, however, I could dispense with most of these "impedimenta" for a great part of the time, as I made good and frequent use of my old reliable "bike." Now, I am at home, once more since the 5th inst. On the following day, I blessed the new school, which at

great sacrifices, I have been enabled to erect for the Catholic children of Nairobi, and which was formally opened on the 7th, with a very good attendance. For some little time to come I may not expect a very large number of pupils as the Goanese mostly leave their families behind them in India and support them there on a cheaper scale than they could do over here. The Sisters of St. Joseph, three in all, of whom two come from dear old Ireland, superintend the teaching which is given exclusively in English. Poor sisters! they have not much comfort just now, for they all three live in one little room, the second and only remaining one serving as private chapel, sitting-room, dining-room, reception-room, etc., etc., with not a red cent at my disposal wherewith to provide for them a suitable and decent dwelling. In spite of that, they call Nairobi a little paradise, in comparison with other missions where the privations, though of another character, are more painful. One of their greatest delights is to see the train passing by every day, as they are thus, even for a brief moment, brought once more into contact with the civilization of which they have made the heroic sacrifice for the sake of the unfortunate souls of these poor natives. What a blessing to them and their benefactors if these words of mine should meet the eye and reach the sympathetic heart of some countryman of theirs, who would enable them to put up a humble but more suitable residence!

And now about our dear ex-President Theodore Roosevelt! Did I see him? Of course I did, and I saw him privately too, for he had graciously sent me an autograph letter, inviting me to come and see him at his headquarters in Nairobi. "I am always so pleased to hear from a fellow American," he said; and so I did. My general impression of Mr. Roosevelt may be thus summed up: There is no more congenial, no friendlier and more sincere gentleman than he is. That hearty shake-hands of his! and such a firm grip, too! Well, I felt at home immediately, after such a warm welcome. "I take a very great interest in your work out here," he said, "and my visit to your mission at St. Austin's (3 miles from Nairobi) gave me very great pleasure. I see you are practical men, not only teaching the natives the moralizing doctrines of religion, but also combining with such teaching that other great civilizing factor, work—manual work." "Yes," I said, "we have skilled carpenters, blacksmiths, stonemasons, bricklayers, etc., all trained in our missions, and all the buildings you have seen have been erected exclusively by native hands, under the supervision, of course, of our Lay-Brothers." "That is indeed the right way to do," he added, "and if I get an occasion to give my views on the native question, I shall certainly recommend your methods."

He was also greatly interested in my mode of conducting the parish work, and was anxious to know if I had different services in



the church for the Whites, the Goanese, and the Africans. I explained that there was no such thing with us, as "drawing the color line," and that all Catholics, irrespective of color, attended the same service, with this single difference that in the afternoon there was a special religious instruction given to the natives in the Kiswahili language, as they do not speak or understand English. "That has always been my idea," he said, "and you are right, quite right." He went on saying that we would be able to accomplish something really effective, by going to the native, not by waiting for him or keeping aloof from him, except by impressing upon him the conviction of our superior living and moral character. "By acting in this manner you gain the confidence of the black man, and then it will be an easy task for you to lift him up from his wretchedness and gradually make a man out of him." I assured him that I was particularly pleased to hear that the principles we, missionaries, uphold and apply in practice, were countenanced by a man of such great authority as himself—at which he smiled in his own Rooseveltian style.

Beyond all this, we talked on many subjects, the Colonel expressing his deep satisfaction at the work accomplished in Cuba and the Philippines by the American bishops. In conclusion, Mr. Roosevelt expressed the earnest wish that our work out here would receive the heartiest support from the Christian people in civilized countries, and from the government, as well as from the white settlers of the Protectorate, and he promised that, whenever an occasion presented itself, he would certainly give us his best support. I could not but feel exceedingly obliged to the distinguished gentleman for such a warm expression of sympathy, so much the more as it was given not only altogether spontaneously but by one who had no connection with our own creed. This, in my opinion, is the best proof of Mr. Roosevelt's broad-mindedness and far-seeing and impartial character. His speech is nervous, concise, as well as exceedingly clear and to the point. In three words he sets a question on its proper footing, making you see at a glance what he wants to drive at; no beating around the bush; and his ideas press themselves forward so fast that his words although spoken rapidly, seem to be too slow for the amount of information he wants to convey to your mind.

But where I admired most our distinguished visitor was at the public reception that was tendered him by the Europeans of the Protectorate on August 3rd. You have no doubt seen and read his great speech on that occasion, in the American papers, for there were present a few special correspondents of the American press. His views on all the delicate questions which agitate this new country, were received with such enthusiasm that many times, while speaking, he

was interrupted by the whole assembly (over 200 white people) who gave cheer after cheer and stood on their seats, shouting hurrahs! hurrahs! without interruption, for the space of ten minutes. Mr. Roosevelt had hit upon the difficult and exceedingly delicate combination of telling government officials and white settlers their respective faults without wounding their pride or their susceptibilities, and at the same time of appealing to their ambition and to their devotedness to the cause of progress.

"British East Africa is a white man's country, or must become one ultimately," he said, "and it is you, gentlemen, government officials, settlers, and missionaries, who are called upon to make it such." After the speech was over, there was no end of handshaking, and to-day there is no more beloved, no more popular man in all this Protectorate, than Theodore Roosevelt. I expect to have another meeting with him, shortly after the arrival of our new Governor, Sir Percy Gironard, who, by the way, is a good, practical Catholic. I have every reason to think that Mr. Roosevelt is going to recommend our missions to him. I must, before concluding, tell you another thing of which the newspapers have not spoken. Colonel Roosevelt went to church, while here, every Sunday, and was greatly shocked to see so few white people at the Church Missionary Society (Episcopal) Sunday Service. He did go (as he expressed himself) in order to show the people of Nairobi, both white and black, his intimate conviction that the upbuilding of a new country in the midst of uncivilized peoples can be effected only on the condition that religion and law and morality be at its foundation.

I must now close this long and rambling letter, in the hope that you will still remember us, especially by sending us some alms or some Mass intentions—we need most of all just now a harmonium for our Church.

Yours very truly in Xto.,

P. GOETZ, C. S. SP.

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## Boreas and Zephyr.

Oft I wondered why the North Wind  
    Shrilly whistling through the trees,  
Never made the least impression  
    On the heart he sought to please.

Fable tells his love was frigid,  
    And his smile was grim and cold,  
When he wooed the sunlit prairie,  
    Flowered park, or grassy wold.

Oft I wondered why the daisies  
    Wave a welcome when they see  
Placid West Wind in the summer  
    Moving gently o'er the lea.

'Tis because his touch is gentle,  
    And his tender, soothing voice  
Cheers each one of his admirers,  
    That they heartily rejoice.

So, 'tis cheerful words and kindly  
    Win us friends and keep them true—  
Never rasping voice and surly  
    Will our souls to love subdue.

E. J. MISKLOW, '12.



## Undying Monuments to the Glorious Past.

Idly we prate of the greater conveniencies and advantages of our modern civilization; we boast of our wonderful achievements and the vast strides which the world has made during our own times, forgetting all the while that we have climbed to our present position only from the shoulders of the past. And yet with all our progress, the life of to-day is based entirely on the utilitarian. True it is that we still foster the arts, but we do not see productions such as have immortalized the masters. In music who will equal Beethoven, Handel, Bach, Chopin and that host of others who have left behind them undying fame; in painting and sculpture who can equal Raphael, Michel Angelo, and Velasquez; in literature, who will approach or rival Homer and Virgil, Dante and Shakespeare? To-day, too, we have wonderful buildings, vast piles of stone, but can they approach in beauty and grandeur the temples of the Greeks and Romans, the cathedrals of the Middle Ages?

In the early history of Greece, and the same may be said later of Rome, the people, feeling that they were responsible to some Greater Being Who created them, although they could not understand Who or what It was, nevertheless set up images of their Ideal which they began to worship. As time went on, they attributed every action, good or bad, to different deities who were the offspring of the Great Being, and to these too they paid homage. Now it seems a universal characteristic of man that when he wishes to adore, he must needs build a temple to the honor and glory of his God. This is true the world over; it is found on all the pages of history; and even to-day in the wilds of Africa the ignorant native is subject to its law. This then being the case, the Greeks built temples to their gods, at first primitive affairs, but later on, as they advanced in culture, magnificent structures whose glory will never die. When we consider the inadequacy of their means as well as the false



and superficial inspiration which they must have had, it amazes us that such wonders were ever accomplished.

Among these Greek edifices I shall speak only of the great temple of Diana at Ephesus. Erected by Ctesiphon in honor of Diana, it was destroyed by Herostratus about the year 356 B. C. But out of these ruins grew the temple which was considered one of the Seven Wonders of the world. The people themselves caused it to be built, the very women contributing their ornaments in order to procure funds. It was over two centuries in building, and when completed, it was the largest and most splendid edifice Greek art had ever produced. Aside from its vast size, it was noted the world over for the architectural beauties which it possessed. When finished, it had one hundred and twenty-eight columns, thirty-six of which were decorated by the great Greek sculptors of the day. And now even in its ruin we can see and appreciate its splendor and its grandeur, and we cannot but lift up our voices in admiration of the spirit which inspired it and of the zeal to which its accomplishment is due.

What has been said of Greece, is also true of Rome, so that I will only mention one of her temples as an example. The Pantheon, erected about 27 B. C. by Agrippa, is perhaps the finest of all the Roman temples. As indicated by the name, it was dedicated to all the Roman gods, and as such was held as a place of great veneration by the people. The Pantheon was circular in form, and was very peculiar in this that it was lighted solely by an aperture in its magnificent dome. The Pantheon is still in existence, and visitors to Rome are wont to admire this dome which is really a splendid work of art.

I have not spoken of the other great nations of antiquity and of the place they occupied in the arts of the past, but really it is not necessary, for a few isolated examples almost drawn at random are sufficient to show their glory. The temples of Babylon and Assyria, and

the Pyramids of Egypt, are undying monuments to their builders. And last but not least, who will forget that beautiful structure of Solomon, a house of prayer, erected to the honor and glory of the true and only God? The Jews, the chosen people, had reason to love and adore their God, and it was only just that they should erect to Him an altar whose very magnificence would show their gratitude and their undying faith. It is a remarkable coincidence that when the Jews lost this faith, and became the most despicable of nations, the temple was destroyed, and the last vestige of their glory departed forever.

And now we come to the Christian era. Christ, the Son of the living God, had appeared upon earth, and whole nations had been converted to His sway. Yet this was not accomplished without a gigantic struggle. The people disgusted with the empty rites of Paganism were longing for a personal God, a living God, a God whom they could love. Christ supplied this long-felt want, and the people flocked to His banner. But the leaders, enjoying the license and the laxity of the old order, and fearing for their empires, did all in their power to hinder the spread of the new religion. To be certain of this, we need only look at the terrible persecutions of the Roman emperors and the inhuman sufferings of the Christian martyrs. Years passed by, and the Church of Christ became more settled, the persecutions ceased, and Paganism was a thing of the past.

During all this reign of terror, the Christians had worshipped God in secret, and could build to Him no visible monument to show their love and faith. But now it is gone and no longer need they suffer; instead, in their vast zeal which did not die with the persecutions, they built to Him those wonderful cathedrals of the Middle Ages, the "Dark Ages" of the Protestant historians, but to us the most glorious in all the annals of the world. Resembling, as they do, more nearly the architecture of our own day, one might be led to believe

that a comparison may be drawn, yet it is not so. The buildings of to-day, erected only with the view of their utility, in every respect fall far below those of the XII., XIII., XIV. and XV. centuries. The people of the Middle Ages were a religious people, actuated by a warm and lively faith, who loved and adored God with all their heart. Thus when they erected a temple to Him, they spared no effort, either mental or physical or financial, to make it the grandest within their power. The result is clearly shown: there stand those splendid churches, imitated in vain, St. Peter's in Rome, St. Mark's in Venice, the Cathedral of Milan, of Cologne, of Strasbourg and Westminster Abbey. Where in all the pages of History can their equals be found? Their glory is everlasting, their memory will never die.

We moderns owe an eternal debt of gratitude to those who have gone before us, for the structures they have left us are a never ending source of pleasure and admiration. Oh, that we were only led on by the same principles that actuated those holy men of old! Then realizing that the pursuit of gain is not our only end, we, too, might accomplish some great work which would go down to posterity as a monument to the times in which we live.

J. H. MCGRAW, '10.



## A Triangular Question—Greece, Crete and Turkey.

The Isles of Greece! the Isles of Greece!  
Where burning Sappho loved and sung,  
Where grew the arts of war and peace—  
Where Delos rose and Phoebus sprung!  
Eternal summer gilds them yet,  
But all, except their sun, is set!

Must we but weep o'er the days more blest?  
Must we but blush? Our fathers bled.  
Earth! render back from out thy breast  
A remnant of our Spartan dead!

Of the three hundred grant but three,  
To make a new Thermopylae!—BYRON.

Dear old classic land of Greece! She is just now passing through a national crisis that will add one more to those numerous and salient epochs marking the chequered history of the land of poetry and art.

At the present time, however, the movement which is taking place is not so much a revolution as it is an effervescence of popular folly culminating in a more or less unjust clamor against the members of a royal family, which tho' not of Grecian origin has faithfully upheld the best traditions of modern Greece.

Ministries have been overturned, Princes of the blood royal have been practically dismissed from their military posts in the army, and a parliamentary faction, opposed by the best and most patriotic men of the country, is aiming, with every appearance of success, at the overthrow of the present dynasty.

And yet Greece has never had a more popular nor a more sympathetic King than George I. There may be corruption in the Greek Parliament, as the present opponents of the government charge; but it certainly is not attributable to the monarch. "But he is weak, and compromising," declares the opposition—and "he has allowed the abuses to develop." That may be, but how was it possible for him, in such a constitutional monarchy, to stay the ferocious appetites of the demagogues within the Assembly, or the avidity of the electors without, who openly auctioneered their votes to the highest bidder?

The apparent and only plausible source of Grecian popular discontent would seem to be the conviction among the unreasoning populace that the members of the royal family, including foreign relatives, have had too large a share in the higher office of the State, especially in the army; that they are too warmly and openly attached to Russia, with whose imperial family they are



allied by ties of marriage. From the frequent sojourns of the Queen in the dominions of the Czar, and from the repeated voyages of the King and Royal Princes, it has been naturally concluded that they are but lukewarm in their devotedness to the interests and traditions of Greece itself.

But the authors of these charges forget that the chief strength and the present dignified position of Greece, so intrinsically weak in herself, come from the relations and alliance which she has established and maintained with the more powerful courts and families of Europe. Was it not owing to the Russian origin of the Queen (Olga), and her consequent influence with the Czar, that the latter obliged the Turkish army to turn back recently from its march upon Athens? And whatever diplomatic success King George has of late years attained in many a delicate encounter with those of Greece's enemies who are thirsting for her political death, has been owing to the *finesse* with which he has gained the sympathy of every court in Europe. It was, therefore, his personal talents and character that supplied what was wanting to the country itself.

No wonder that Greece's European neighbors consider as most unpatriotic and ultimately most ruinous to the nation, the action of the Greek army officers who, in imitation of the young Turkish leaders, engaged some of their troops to rebel against the Crown. Without the present King, whom some of his subjects are calling upon to abdicate after the approaching opening of Parliament, Greece could not retain either her stability or her integrity, in face of Turkey her hereditary enemy, or of Europe whose interest it is to preserve her as a useful neutral power, intervening between herself and the Orient.

In the meantime Turkey has an additional interest in Greek politics, from the fact that the situation in the Island of Crete is occupying so much of her attention. Indeed, the Cretan question is very complex and bound

up, not only with the political interests of the recently established government of Turkey, but also with Greece, and Macedonia, and the Albanian subjects of the Sultan, as well as with the four great powers that control the destinies and peace of Europe and Asia.

Although belonging, officially and nominally, by right of ancient conquest, to the Turkish Empire, Crete has been for some time past, popularly and commercially as well as educationally, in the hands of the Greeks. This state of affairs, while galling to the national pride of the Mussulman inhabitants, was tolerated by the government of Constantinople until the moment when some of the Island's rebellious subjects clamored openly for political union with Greece. This demand, of course, could not be acceded to by the Turks, nor reconciled with the dignity of the Imperial claims, and consequently a protest was entered by the Turkish Cabinet, with the Great European Powers which have undertaken to guarantee the integrity and independence of the Ottoman Empire. To this the powers responded, as Constantinople believed, only tardily and half-heartedly by a formal declaration, on July 14th of this year, that the *Statu Quo* should not be disturbed by any interference in the Island on the part of Greece, nor should the Greek flag be hoisted on any of the public buildings. Beyond this declaration and some formal opposition to the display of the Greek emblems, the Powers have since then been more passive than active in preventing Greek activity and intervention, so that their attitude has encouraged the rebels, and enraged the Mussulman population to the extent of open violence and riot.

As for Greece, herself, and her people, it is not through mere sympathy with their Cretan fellow-countrymen, nor through disinterested patriotism for the spread of Greek ideals, that they want to annex the Island. They are anxious to profit by the troubles and internal turmoil within the Turkish dominions, and to enlarge their very limited sovereignty, even to the extent of

risking a war in which they foresee nothing but defeat, because they believe that by the ultimate intervention of the European Powers they would secure more than they could lose or at least more than the Turks could gain.

It was, therefore, natural for the government at Constantinople to exact from the Athenian Ministry a formal declaration that not a single Greek subject, with any authority or backing from the home government, would be allowed permanent residence in Crete, at least with its knowledge or sanction. This the Greek government hesitates to declare exactly in specific and formal terms—though it has expressed itself in a somewhat equivalent, though evasive, manner, because it fears, as a consequence, that either a massacre or a wholesale and bloody expulsion of its Greek subjects would immediately ensue.

What further complicates in the eyes of Turkey the general situation, in which Crete plays but the part of a firebrand, is the fact that, in consequence of Greek activity in other neighboring provinces, the peoples of other nationalities within those portions of the Empire are becoming restless, and on the verge of rebellion. Such in particular is the case with the Albanians, who, though partisans of Turkey against the Greek, and acknowledging the suzerainty of the Turkish government, have never gone beyond a nominal subjection to Constantinople, consisting in devotedness and loyalty to the person of the Sultan, without allowing the government more than a mere show of interference in their political and civil administration that would disturb their practical independence.

Naturally such a people would look with jealous eye upon extension of Greek influence in their neighboring Province of Macedonia, and consequently they ask the government of the Sultan not only to oust all Greeks from the latter district, in the hope of occupying their places, but also to declare war against Greece itself, which they know to be utterly unprepared.

It is not, therefore, surprising to find the new constitutional party of the Young Turks, at the head of the present government, embarrassed by all this political entanglement, arising mainly from Greek interference in Turkish territory, and threatening, not so much the financial interests, as the prestige, the self-respect, and the integrity, of the Ottoman Empire.

J. A. McGLADE, '10.



### The Dying Child.

“O mamma, mamma, look above,  
And see the angel fair;  
It has a harp, and beckons me  
To go away up there.

“I see a light around its head,  
A brighter light than day.  
Oh, how my heart throbbed in my breast  
When it began to play!”

Thus spake a child, so wan and thin  
It soon was doomed to die,  
As on its bed, with fev’rish hand,  
It pointed towards the sky.

“May I go with it, mamma dear,  
Just for a day or two,  
And when I hear it sing but once,  
I’ll come straight back to you?”

“And, mamma, when I’m gone don’t cry,  
Don’t sob or grieve for me,  
For I shall have no pains like these  
When once its home I see.

“Good-bye, good-bye, my mamma dear!”  
It whispered soft and low;



“Now kiss your darling once again,  
Ere I to Heaven go.”

And lo ! that soul departed pure,  
To dwell with cherubs bright.  
Well mamma knew her little child  
Would not come back that night.

EDWARD J. MISKLOW, '12.



## LOUIS XIV.

“Self-aggrandizement is the noblest and most agreeable occupation of kings,” was a maxim of the “Grand Monarch.”

In this age of enlightened democracy, a character embodying the despotic and majestic rule of divine right kingship, is judged on the basis of present-day thought and government. This is especially true of the illustrious Louis XIV., in whom modern historians magnify petty follies and weaknesses, which, during the seventeenth and eighteenth centuries, were considered in accord with the spirit of the times and were passed over without severe criticism. But in spite of the mistakes which are found to-day in the life of the Grand Monarch, he still stands out dazzling before the world as the most absolute and magnificent king that ever ruled France. Like Solomon, he ruled in splendor; and the brilliancy of his surrounding, was reflected all over Europe. He chose as his emblem the bright radiant sun, shining in the heavens through the goodness of God, far beyond the control of men, the rays of which all other bodies were to reflect.

From this resplendent figure on the throne seemed to radiate beams of light and heat, penetrating to the most distant limits of the empire and exercising their wholesome influence upon every germinating seed of genius; it is little wonder then that the age of

Louis XIV. was remarkable for an abundance of great men. Like the ages of Pericles in Greece and Augustus in Rome, this period gave birth to poets, statesmen, generals and philosophers, whose influence upon the civilization of the world will ever remain a monument to the age in which they lived. Such poetical wonders as Boileau, Racine, and Molière; such rare generals as Condé, Turenne, and Luxemburg; such able ministers as Colbert and Louvois; and original and profound thinkers like Pascal and Descartes, shed unbounded dignity and lustre on the proud throne of France.

In marked contrast to the unusual galaxy of learned men assembled about him, Louis himself was rather deficient in the fundamentals of good scholarship. But nature had endowed the young prince with the qualifications necessary for popular French government. His respect of the observances of Roman Catholicism, his polite and affable manners, and his policy to make France the most powerful nation in Christendom, all appealed to the glory of the French—a glory which is peculiarly their own. In his unbounded extravagances, the people sympathized with him; in his wars they gladly lent a willing hand, because they knew Louis was laboring for the exaltation of his kingdom among the nations of the world. Thus impersonating their master-passion throughout life, we can readily see how Louis succeeded in retaining the respect of his subjects until the grim hand of death deprived him of his iron will and thirst for power. And, although he died leaving France oppressed with taxes and humiliated by national disaster, his people still continued to honor and glorify him who even to-day represents the greatest exponent of the divine right.

Like the Pharaohs in Egypt and the rulers of Greece and Rome, Louis claimed his power was of divine origin. The very oil used by the Pope at the coronation services, possessed the peculiar virtue which set him apart from other men as the minister of God—His vicegerent on

earth. The religious allegiance on the part of his subjects, who believed disobedience equal to defiance of their Creator, allowed the king to exercise complete control of every branch of government. His decrees became the law of the land, his very speech was prized almost as the word of God, and his etiquette and dress became the models not only for Paris but for all the courts of Europe. Moreover, not a wheel in the machinery of government could move without his orders, and the sanction of the king was necessary for even the clergy to enjoy many of their time-honored privileges.

When Louis, a young man of twenty-three, came to the throne in 1643, Sully, Richelieu, and Mazarin were dead, but their appurtenances became the rich inheritance of the king. Parliament, the nobles, and, strange to say, the Huguenots, all rallied around him, as children gather about and reverence their father. With Colbert, the most skillful man in the country, active in building up the kingdom; and Louvois, the best war minister France ever had, attending to the affairs of the army, one can readily see how fortunately Louis began his reign. For six years France saw peace and prosperity. But, as he grew older, the royal blood in his youthful veins began to boil with the spirit of conquest. From the very time he was seized with this ambition, the history of his reign is nothing more than a record of gigantic wars undertaken for the purpose of satisfying this lust of power.

In 1667, after the death of Philip IV. of Spain, Louis, in an attempt to enforce the claim of his wife, led a large army into the Spanish Netherlands. Holland, fearing encroachment upon her dominions, formed the Triple Alliance with England and Sweden. The expedition was easily checked by the strength of this Alliance, and in 1668 the Treaty of Aix-la-Chapelle deprived Louis of his conquests. The ill fate of this attempt, however, did not discourage the king, nor appease the inflamed condition of the public mind. In the course of time, England and Sweden deserted the

Triple Alliance, and the time was ripe to revenge on Holland her intervention in the war of Flanders.

For four years the din of preparation could be heard throughout France, and in 1672 a magnificent army led by the king himself, with Condé, Turenne, and Luxemburg, invaded Holland. Armed with the bayonet, a new and terrible weapon, it swept everything before it until within sight of Amsterdam. "Better let the sea drown our farms," said the Dutch, "than the French destroy our liberties." The dykes were opened, and the water rushing in, saved the capital. After the expiration of six years, the Treaty of Nimeguen compelled Louis to give up his possessions in Holland; but Franche Comté and several fortresses and towns in Flanders were given up to France. After this compact, Louis considered himself the arbiter of Europe. He was called the Grand Monarch, and hailed as the greatest king France ever saw. His arrogance and extravagance henceforth knew no bounds, and the splendor in which he ruled, frightened his adversaries. In a time of profound peace, he seized the independent city of Strasbourg; he captured the fortress of Luxemburg; he bombarded Algiers, and humiliated Genoa, forcing the Doge to come to Paris; he treated the Pope haughtily; and worst of all, arranged for the invasion of Austria by the Turks. It was at this time he made self-aggrandizement his main ambition, and began to direct all his acts for his own personal enhancement. It is said he became exceedingly selfish and haughty, tolerating no opposition whatsoever.

At Versailles he constructed a magnificent palace at a cost of eighty million dollars. This beautiful structure was of marble and stone. In the interior were acres of elaborately painted ceiling executed by the skillful Lebrun. The exterior was adorned with a beautiful garden, colossal fountains, terraces, and orange groves. Grandeur reigned supreme, and in the midst of it all sat Louis surrounded by the genius, wit and beauty of France. This brilliant assembly rendered perpetual



incense and never hesitated to attribute their own fame and glory to his royal person. In this extreme luxury and flattery the Grand Monarch spent his later years, when a grave, thoughtful turn of mind superseded the passion of his youth.

In an effort to further the cause of Catholicity, Louis revoked the Edict of Nantes, which indirectly resulted in the formation of a confederacy among the Protestant nations, known as the League of Augsburg. The War of the Palatinate, beginning with the formation of this coalition and ending with the Peace of Ryswick, was disastrous to France. All the territory added to the kingdom since the Treaty of Nimeguen, except Alsace and Strasbourg, was lost. The nation was in distress financially, but Louis undertook another war to place his grandson, Philip, Duke of Anjou, on the throne of Spain. During thirteen years this struggle disturbed all Europe, for a time threatening France with bankruptcy. But, strange to say, Louis came out of the dire conflict with all his inherited possessions except his colonies in America.

Now an old, feeble man suffering the misfortunes which attended his defeats, Louis closed his long reign of seventy-two years. Weaker than before his accession to the throne, France was left to his great grandson, a mere child.

Holland, whose rights the Grand Monarch had attacked, had become a virtual Nemesis, pursuing him, until his own kingdom was impoverished. This proud, ambitious sovereign outlived all the great men who surrounded him in his labors and illuminated his gorgeous palace at Versailles. France's revenues were mortgaged for years in advance, and her industries practically destroyed, but France dearly loved Louis; and still continues to love him, because his every act appealed to their master passion—the love of glory.

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# Pittsburgh College Bulletin

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## EDITORIAL.

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### *The Mission of a Catholic Newspaper.*

A newspaper ought to be an efficacious means of spreading the faith; in fact some authors say that if St. Paul lived in our time he would be a journalist. In other words, a Catholic newspaper should not strive only for popularity and financial profit, nor merely try to increase its circulation, nor be content to give a bare skeleton of Catholic news.

It should, on the contrary, consider itself an apostle, a spreader of the faith, and thus apply to itself the evangelical words: "Going, therefore, teach all men." It should aim at creating an atmosphere of religion, and raising the spirit of its readers, not only by articles on

religion, but also by genuine and reliable information upon all Catholic affairs. It ought to show, from time to time, that the sleepy sickness does not exist only in Central Africa, but also in more civilized countries. It ought to do away with the prejudices of outside readers, rectifying their ideas, and forming their minds unto a solid Christian mould. "Tell me what newspaper you read, and I'll tell you what you are!"

The Catholic newspaper, in order to be of great utility to the faith, should take into account two very special points, namely, that its readers are too apt to forget the doctrines of their religion, and that there is not enough of the brotherhood feeling among them.

Now the Catholic faith is the faith of reason and of good sense, as well as of divine origin. It does not teach anything contrary to the laws of nature as some of its calumniators maintain. But it is discouraging to see how little a great many Catholics know about their faith. When a non-Catholic denies, or laughs at, one of their truths they cannot answer him. They are powerless and cannot defend the dogmas of their religion. The Catholic newspaper should, therefore, instruct its readers in their faith, show them that it is entirely in accordance with nature, and prepare them to answer any objections a heretic may advance.

In the second place, a newspaper ought to insist on Catholics sticking together: "In union there is strength." If the Catholics of this country were more firmly united with one another, and were more kindly disposed to help one another, as well as to show the good example of practical Christianity to their non-Catholic neighbors, they could show their real strength, and thus not only gain the recognition and the rights due to them, but exercise a most beneficial influence upon those outside the pale of the Church who are sincerely groping after the truth.



### ***A Worthy Cause.***

Once more the time approaches wherein the Catholic people of the United States are asked by their bishops and pastors to contribute to the support of the Catholic University of America. It is only natural for us who are deeply engaged in the acquisition of a good Catholic education, and who are approaching the term of our Collegiate Course, to be intensely interested in the success of our great central university, and to be alive to every measure that tends to its support and to its development, financial and educational. We have no doubt that every Catholic who is able to do so, should contribute generously to this great work, and thus, by his action, proclaim himself an advocate of higher education, a believer in intellectual expansion within the Church, and a staunch defender of Catholic truth.



### ***Fight for the Children in France.***

It cannot be a matter of indifference to Christians in any part of the world, and much less to those of us who are just now experiencing the fruits of a good sound education before entering upon the world's theatre of action, to follow the various stages and scenes of the combat engaged between the infidel government and the clergy, over the souls of the children in France.

The occasion, that gave rise to all this actual fermentation, seemed so small that we who are at a distance are in danger of minimizing the importance of the issue. A collective letter condemning some school books ! But see what vast questions are raised upon this seemingly fragile scaffolding ! The whole country is at length stirred up to the mighty struggle which is destined to bring about the ruin or the uplifting of Christian France. What greater and more valuable asset has a nation than the souls and characters of her rising generation ? Neither the material persecutions of her



enemies, in the destruction of churches, seminaries and convents, nor the legal and judicial persecutions and petty annoyances of the courts, nor the attack, of an infidel press, could furnish such a suitable field for combat, nor such a rallying-ground for all the Christian force, as the education of the children.



### ***The Past and the Future in Athletics.***

No college or public institution can afford to ignore the cry that has arisen on all sides in consequence of the acknowledged and regrettable fatalities of the football season which has, to everybody's relief, come to a close. Now that we can look back upon the history and the vicissitudes of the game all over the country, we, of the Pittsburgh College, cannot forbear appreciating to its fullest extent the wise and far-seeing policy and prudence of the Faculty which, in spite of much protest, insisted upon doing away with all games to be played away from home, and upon putting certain restrictions on the games at home that would obviate either possible brutalities or accidents. Our season has, therefore, been a very quiet one, and as far as accidents are concerned, a very happy one. True it is, it was not crowned with the glory of big victories over rival institutions! But what of that when compared to the satisfaction of seeing the members of our five teams pass through the season without a scratch. Yet the question remains—and must be solved—what of the future? and here, also, the Faculty, in whose discretion we have now more reason than ever to confide, has distinctly answered that Rugby football shall not be encouraged in its present form, leading to such disastrous consequences,—and that, much as its absence may offend individual tastes or may appear to be lacking of the up-to-date college atmosphere, it will not be a feature of our annual athletics until such radical changes shall have been made as will absolutely and surely eliminate

all direct danger of life or limb. No sensible person, either parent or student, will fail to commend a determination of this kind, which should meet not only with approval, but with imitation and concerted action, on the part of all our educational institutions.

G. V. DUGAN, '11.



## The New Chapel Windows.

For many years past, it has been the ambition of the College Faculty to complete the series of windows numbering eighteen in all, designed to give the finishing touch to our splendid College Chapel, which is the admiration of all visitors, for its graceful proportions and its elaborate Gothic style. Up to the present time both sides of the nave had been completed, with windows representing the scenes of the five joyful mysteries on the Gospel side, and of the five Glorious mysteries on the Epistle side, in addition to which are three beautiful windows representing Our Lady of Guadalupe, as well as the giving of the rosary to St. Dominic, and the crowning of Our Lady of the Most Holy Rosary by our late Holy Father, Pope Leo XIII. We had also installed in the back of the Sanctuary, two of the five windows illustrating the Sorrowful mysteries—but we were patiently awaiting some pious and generous benefactors that would donate the three remaining windows.

At length, in most unexpected fashion, and in response to our dearest wishes, the said benefactors have come forward, and lo, the entire decoration is now completed ! The first one to be put in place is, *The Agony in the Garden*, representing our Saviour in a kneeling position, the Angel offering the Chalice to Him, while the three Apostles, St. Peter, St. James and St. John, whom He had asked to watch with Him, are shown in the foreground, sleeping.

“And He prayed that if it might be, the hour might pass from Him. And He saith: “Abba, Father, all things are possible to Thee: remove this Chalice from Me, but not what I will, but what Thou wilt.”—MARK, xiv. 35-36.

This beautiful window is in memory of one of our former alumni, who generously made the sacrifice of every earthly attraction, including family and country, to go, as Apostolic Missionary, to the benighted land of Africa, where in the midst of those poor abandoned children of Cham, he offered up his young life for the glory of God and the salvation of souls. The inscription bears the words: “In Memoriam, Rev. John F. Walsh, C. S. Sp., by his Sister Johanna.”

The next window, which is located on the right hand side of the Crucifixion window in the Sanctuary, represents *The Crowning with Thorns*, and shows our divine Lord seated in the centre, with two soldiers who are putting the crown of thorns on His head. “And they clothe Him with purple, and plating a crown of thorns, they put it upon Him. And they began to salute Him! Hail, King of the Jews.”—MARK, xv. 17. This window has been erected by Mrs. John Schlelein and her brother-in-law, Mr. Lorenz Schlelein, in memory of Mr. John Schlelein, who died in 1908, after a period of nearly thirty years of the most cordial business relations with the College.

The third window, representing *Our Lord Carrying His Cross*, in the fourth Sorrowful mystery, is located on the right of the last-mentioned window in the Sanctuary. Our Lord is falling under the burden of the heavy Cross, while on the right side are His blessed Mother and His beloved disciple, St. John, and in the background a soldier and one of the Pharisees who accompanied Him on His way to Calvary. “And after they had mocked Him, . . . they led Him out to crucify Him.”—MARK, xv. 20. This window has been erected by Mr. James G. Corcoran to the memory of his beloved

wife, the mother of our two well-known Alumni, Walter and William Corcoran, of 210 Dithridge Street, this city.

The Faculty wish to profit of this occasion to renew publicly the expression of their thanks to the respective donors for their timely and generous gifts, and of their satisfaction with the beautiful workmanship, to the artists of the Munich Firm of Mayer & Co., to whom the whole work had been entrusted from the beginning of the College Chapel, fifteen years ago. "*Dilexi decorem domus Dei et locum habitationis glorie tue.*"



### First Term Examinations.

During the week beginning November 8th, the first term examinations were held; they were written in all subjects, and oral in Latin, Greek, French, German, and Book-keeping. The results were proclaimed in the college hall on the afternoon of November 16th. The following students obtained first place in their respective classes: (Classical Department) T. J. Szulc, H. J. Schmidt, J. V. O'Connor, J. H. McHattie; (Commercial Department) J. B. Buckley, M. J. Moroney, D. J. Sullivan, L. J. Guehl; (Scientific Department) D. J. McFarlin, J. Piorkowski, T. B. Roscow, R. J. Hoffmann; (Academic Department) F. J. Mueller, L. A. McCrory, J. Kwasniewski, J. B. Halba, L. K. Bejenkowski; (Grammar Department) T. Drengats.

In some of the classes, the totals were exceptionally high, and the competition was very keen. In the Senior class, out of a possible 1400, T. J. Szulc obtained 1204, and J. H. McGraw, 1172. In the Sophomore class, J. V. O'Connor obtained 1077 out of a maximum of 1200. In the Freshman, J. H. McHattie was first with 1174 marks out of a maximum of 1300. In the Commercial Department, J. B. Buckley, H. J. Mansmann, and E. J. Schorr obtained, respectively,



1223, 1211, and 1201, the maximum being 1400. In the First Academic, F. J. Mueller and E. J. Heinrich ran a very close race, the former winning out by 1209 points to 1187, out of a possible 1300. In the Second Academic, the race was closer still, L. A. McCrory obtaining 1294 marks and J. N. Diegelmann 1280, out of a possible 1400. In the Fourth Academic, L. K. Bejenkowski was first with 796, and F. A. Duffy with 772. In the Grammar class, Ambrose F. Moeller had the highest percentage—729 out of 800.

One hundred and forty-nine honor cards were awarded. To deserve this distinction, students must obtain at least 80 per cent. in two subjects of their course, and 60 per cent. or over it in all the other subjects prescribed. That so many obtained distinctions shows that the general standing was most satisfactory.



## EXCHANGES.

Our predecessor, the Ex-Man, of last year's BULLETIN, who was both an exact scholar and an extensive reader, exposed a most glaring case of plagiarism, which he discovered in the pages of a well-known paper representing one of our largest Colleges. Now comes, unexpectedly and unwillingly, the turn of his humble successor, who while plodding through the high-toned and learned articles of one of our most exclusive College magazines, has had his attention attracted by a page of Latin verse, which certainly "caps the climax" as an example of plagiarism by the wholesale. Needless to give either name of magazine or of youthful but unscrupulous author, who thus evidently evaded the vigilance of his professors and of the managing editor.

No comment of ours, beyond the bare statement of the fact, and the proofs of plagiarism exposed below, should be needed to induce College students to eliminate

and forswear all such literary delinquencies. Doubtless the ambitious scribe, who is but of '13, and has yet four years of reflection and experience from which to gather ballast, was prematurely propelled on to his unfortunate attempt by an unconquerable but fatal desire

Parnassus' steep and dizzy heights to climb  
by

"Things unattempted yet in prose or rhyme." Perhaps he had been reading Lucretius, whose description of such a youthful aspirant to fame in his day we recommend to ——'13. " . . . . sed acri

percussit thyrsos laudis spes magna meum cor  
et simul incussit suavem mi pectus amorem  
musarum, quo nunc instinctus mente vigenti  
avia Pieridum peragro loca nullius ante  
trita solo. Juvat integros accedere fontes  
atque haurire, juvatque novos decerpere flores  
insignemque meo capiti petere inde coronam  
unde prius nulli velarint tempora musae."

Now let us give the effusion in question, as *written* and consigned to the pages of the aforesaid "Exchange," and followed by the same "*Citharoedus Juvenis*," as printed for years past, in fact since 1887, in the "Progressive Exercises in Latin Elegiac Verse" by C. G. Gepp, M. A., and published by Rivingtons, Waterloo Place, London. It is a translation into Latin verse of the well-known "Minstrel Boy." The few changes made by ——'13, indicate a certain degree of embryo ingenuity, but fail to show any decided improvement on the original.

### CITHAROEDUS JUVENIS.

(By ——'13.)

Ire parat medios *parvus* citharoedus in hostes

*Hic* inter caedes conspiciendus erit

*Ad latus accinxit* gladium gestamina patris

Fervida et ex humero barbitos apta jacet.

*Vates bellator*, "Mysis," ait, "inclita tellus,

*Prodant te reliqui, perfida turba, licet;*  
At tua jura tamen *ferrum* servaverit *unum*,  
Una canet laudes nec male fida chelys.

Iipse cadit fidicen : sed pectora nescia vinci  
Hostiles manicae non domuisse valent;  
*Atque lyrae* tacuere modi quam semper *amavit*;  
*Nam fractas fregit*, diripuitque fides.  
“Nulla catena tuos unquam violabit honores  
Virtutis pariter fons et amoris” ait,  
“Ista sibi fortis, sibi liber *postulat* ista  
*Carmina servili* non referenda manu.”

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### THE ORIGINAL.

(By C. G. GEPP, M. A.)

Ire parat medios juvenis citharoedus in hostes;  
Ille inter caedes conspiciendus erit.  
Accinxit lateri gladium, gestamina patris,  
Fervidaque ex humero barbitos apta jacet.  
Bellator vates, “Musis,” ait, “incluta tellus,  
Te prodant alii, perfida turba, licet;  
At tua jura tamen gladius servaverit unus,  
Una canet laudes nec male fida chelys.”

Iipse cadit fidicen : sed pectora nescia vinci  
Hostiles manicae non domuisse valent;  
Et citharae tacuere modi, quam semper amabat;  
Fregit enim, fractas diripuitque fides.  
“Nulla catena tuos unquam violabit honores,  
Virtutis pariter fons et amoris,” ait :  
“Ista sibi fortis, liber sibi vindicat ista  
Carmina, servili non referenda manu.”

The *Notre Dame Scholastic* is undoubtedly a very excellent journal, and is appreciated as such by all her exchanges. Lately we have noticed several favorable comments on different articles which have appeared in the *Scholastic*, and to our mind they are well deserved.

Yet all her critics seem to have missed one important point in their remarks; seldom do any mention the poetry which in every issue forms one of the *Scholastic's* most pleasing charms. Not a week goes by without the appearance of some new gem. Of course, now and then, a poem creeps into its honored pages which lowers the tone; but this is the exception proving the rule, and acts only as a foil to set off the excellence of the rest. The *Scholastic* is, indeed, to be congratulated in possessing such an active and prolific staff of youthful poets.

We are always glad of just criticism, even though it does sometimes pierce our conceit. In one of our exchanges we notice the remark that there was no editorial column in our issue of last July. We regret that fact as much as does our contemporary since we take great pride in this department of our paper, but it occurred only in that single number, and was the result of the genial editor's departure for the holidays, with the would-be *editorials* in his coat pocket!

In the *Courant* of University of Pittsburgh, we find a most interesting and amusing account of the visit of Peter the Great (Simian) to the University, on November 11th, "when the faculty held a reception in the Chapel for his Simian Highness, Peter the Monk(ey)!" It is not our purpose to add any further comment, except that in view of a short note written by one of our Juniors for the present issue of the BULLETIN upon a visit made to the theatre for the purpose of observing the same interesting "Simian," we cannot but commend as most highly sensible the conclusion arrived at by the *Courant*. "Pete performed a number of stunts which clearly demonstrated that his trainer had some intelligence. From a scientific standpoint the exhibition was a fiasco. The poor brute went through his motions in obedience to signals from his trainer just as any animal from the flea to the elephant may be taught to do. There was nothing original or even volitional about the whole performance, and the grotesque humor of the burlesque on man was



lost when one saw the quivering limb and shivering body of the luckless ape, or caught the agony of fear which shone in his eye, while his trainer threatened or cuffed him. Such exhibitions, though funny and interesting to the uninitiated, should not be tolerated by people of education. We should not place the seal of intellectual approval upon the product of cruelty."

We may be permitted to congratulate "Pitt" for its splendid football team during the season now closed, and especially on the growth of its spirit of enthusiasm. The present number of the *Courant* is about the best we have seen for some time.



## "PETER THE GREAT."

And so we went to see Peter the Great! How could we of the Junior Class, discussing just now the Darwinian and Lamarckian theories of "Spontaneous Generation," of "Natural Selection" and "Survival of the Fittest"—how could we resist such an invitation as that on the bill-boards of the Grand Opera House! "Peter was born a monkey, but he made himself a man."

Truly Peter goes through some clever and remarkable "stunts"—he eats with a fork, but the moment his trainer's eye is not upon him, he resorts instinctively to the paws; he rings a bell, but it must be placed in his paw, and then he strikes it in a way that shows no connection whatsoever between the bell and the calling of the waitress; even when he has a chance to escape the inevitable whip, he drops from the table on all-fours, like any of his congeners of the African jungle. The trainer or the attendant must always use that tell-tale whip or its equivalent as a gentle reminder to poor Peter that his act is to continue.

His bicycle-riding places Peter far above any other trained Simian that I have ever heard of, for in this he excels many men-performers on the bicycle. He is, however, far from showing that he enjoys it, and on the contrary, I feel certain, it is anything but pleasure that Peter finds in any of his artificial accomplishments.

I must confess that Peter received a generous meed of applause, which really belonged, as everybody indicated, to the man who has spent years of patience and energy in perfecting Peter's natural instincts and aptitudes of muscle, eyes and paws. We learn from Rev. Father McDermott, our professor of philosophy, who has spent years in the African forests, that he has seen gorillas and chimpanzees in their natural state exhibiting in their playful antics among the branches of the great bombax trees as much activity and resourcefulness as were manifested at any time by Peter the Great.

In conclusion I may add that, in the evidently unanimous opinion of all who came forth from these performances, Peter not only was born a monkey, but has still remained a monkey, and if he is capable of accomplishing those remarkable feats, it is as the result of the earnest and persevering efforts of God's greatest and noblest work, man.

G. V. DUGAN, '11.

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## LOCALS.

THE College Committee of the Catholic Educational Association held a meeting in the College on November 8. Their purpose was to discuss educational matters, and to arrange a programme for the annual convention to be held in Detroit next summer. There were present Very Rev. M. A. Hehir, C. S. Sp.; Very Rev. C. B. Moulinier, S. J., Marquette University; Rev. M. Schumacher, C. S. C., Notre Dame University; Very Rev. L. A. Delurey, O. S. A., Villanova College; Rev. Vincent Huber, O. S. B., St. Vincent College; Very Rev. D. M. Gorman, St. Joseph's College, Dubuque, Iowa; Very Rev. J. P. O'Mahoney, C. S. V., St. Viateur's College, Bourbonnais, Ill.; Rev. E. L. Carey, C. M., St. John's College, Brooklyn, N. Y.; Rev. J. A. Van Heertum, O. Praem., St. Norbert's, West De Pere, Wis.; Very Rev. B. O'Reilly, S. M., St. Mary's Institute, Dayton, O.; Brother Maurice, Rock Hill College, Ellicott City, Md., Brother Norbert, Mt. St. Joseph's College, Baltimore, Md.

ON Tuesday, November 9, the Very Rev. President, Father Hehir, left for Washington, D. C., to attend

meetings, in the Catholic University, of the Executive and Finance Committees of the Educational Association.

DR. W. H. GLYNN, Professor of the Public Health and Sanitary Science Classes, as Supreme Archon, attended the meetings of the Phi Beta Pi Medical Fraternity, in New Orleans, on November 4th and following days.

ON Wednesday, November 17, the annual high Mass of Requiem was celebrated in the College chapel. Rev. Joseph Vogt, the first student of the College to be ordained, was celebrant; Rev. L. L. Meyer was deacon; Rev. J. F. Enright, subdeacon; Rev. C. M. Keane, master of ceremonies. The sermon was preached by Rev. L. A. O'Connell. The Mass was for the repose of deceased teachers and students.

NUMBER FIFTEEN, a very large and well-lighted class room on the third floor, has been fitted up as a drawing room. It has been equipped with thirty new desks specially designed, and provided with drawers and locks for the accommodation of the students.

THE gymnastic classes have been organized and regular training has been begun. They are under the direction of Professor Stein, a teacher of many years' experience and noted success both in Cleveland and in this city. We prophesy a rare treat of calisthenic exercises in the public entertainment to be given in one of the local theatres next May.



## ENTERTAINMENTS.

With so much good material in the College, the Sunday evening entertainments ought to prove very interesting this year. The College orchestra, under the direction of Professor C. B. Weis, has already reached a high state of efficiency. Practice is held regularly on

Tuesdays and Thursdays at 12:30, and individual instruction helps considerably to make the rehearsals run smoothly. The Senior and Junior Boarders have formed glee clubs, and they feature each entertainment with two or more songs. The Seniors' Club is composed of Messrs. J. R. Dady, J. P. Egan, A. M. Flinn, J. F. Itzel, C. K. Kaylor, J. D. Locke, A. L. Mamaux, C. J. McGuire, F. Shields and E. A. Wilson. The Juniors' Club comprises P. Burry, J. B. Dannemiller, T. A. Drengats, V. W. Driscoll, M. A. Dziadus, J. F. Heidenkamp, H. F. Hodkiewicz, E. F. Hoffmann, A. M. Huckestein, E. Kenney, H. Lahm, J. J. Mamaux, E. Manley, A. F. Moeller, J. Passafume, C. Pilart and S. Woodward. Under the direction of Father Cremmel and Mr. P. A. Dooley, they show much improvement.

As each class in the several departments takes a night in turn, we have an excellent opportunity of discovering talent that might otherwise remain latent.

Some features of the entertainment programmes deserve special mention.

J. J. Hawks, in "Some Things That I Remember," was exceptionally good, and acquitted himself in a manner worthy of the best theatre in the city.

Anthony Jawelak, a blind boy thirteen years of age, impressed us as a musical prodigy. When only three years old he began to reproduce on the piano with truly wonderful correctness the selections he had heard on any instrument. Under Professor Koch's instructions, he has mastered some of the most difficult pieces of the great composers. He favored us with Mendelssohn's "Spinning Song" and "Duet," and Rheinberger's "The Chase."

A unique exhibition of parlor magic was presented by Charles J. Mills, ably seconded by James B. Dannemiller. We were all mystified and highly delighted with their feats of legerdemain, and now we look forward with pleasant anticipations to the illusions promised us after the Christmas holidays.



In Perry J. Crowl we have an unusually clever gymnast. We are grateful to him for his exercises, November 21, on the horizontal and parallel bars. Notwithstanding their difficulty, they were gracefully and faultlessly executed. The Programmes:—

#### October 17.

March,	The Fighting Hope,	<i>L. Maurie,</i>	Orchestra
Recitation,	The Murderer's Secret,	<i>M. A. Shea</i>	
Piano Solo,	.	.	<i>J. P. Egan</i>
Waltz Song,	Yip-I-Addy-I-Ay,	<i>Cobb &amp; Flinn,</i>	Orchestra
Monologue,	Some Things I Remember,	<i>J. J. Hawks</i>	
Novelette,	Amaranthus,	<i>Gilder,</i>	Orchestra

DEBATE—Resolved, That Socialism in Theory and Practice Is Opposed to Christianity.

Chairman—C. K. Kaylor

Affirmative—J. A. McGlade, G. P. Angel

Negative—T. J. Szulc, P. A. Dugan

#### October 24.

Italian National Dance,	.	<i>Isenman,</i>	Orchestra
Recitation,	A Warning to Women,	.	<i>E. J. Ley</i>
Piano Solo,	The Chapel Master,	.	<i>G. A. Ley</i>
Violin Solo,	Souvenir de Winiowski,	<i>J. J. Koruza</i>	
	Accompanist,	<i>J. J. Sauris</i>	
Vocal Solo,	Sometime, Somewhere,	<i>J. F. Corcoran</i>	
Violin Solo,	Barcarolli,	.	<i>C. Clifford</i>
	Accompanist,	<i>F. S. Clifford</i>	
Piano Solo,	Sonata ( <i>Mozart</i> ),	<i>Rev. L. Cremmel</i>	
The Interviewer,	Hugh Ward, Attorney,	<i>H. F. Cousins</i>	
	Woodburn, of the "Press,"	<i>F. S. Clifford</i>	
	Claudie, Messenger Boy,	<i>J. F. Tracy</i>	
March,	My Pony Boy,	<i>Smith,</i>	Orchestra

#### November 7.

Overture,	Oliver Twist,	<i>Isenman,</i>	Orchestra
Chorus,	Jennie Jones,	.	Junior Boarders
Cornet Solo,	The Rosary,	.	<i>F. M. Boenau</i>
Violin Solo,	.	.	<i>A. L. Mamaux</i>

Sextet, from "Lucia de Lammermoor,"

Accompanist, J. P. Egan

Songs Without Words,	(1) Spinning Song,	} A. Jawelak	
	(2) Duet		
Piano Solo,	The Chase		
March,	Alvin,	B. L. Faeder,	Orchestra
Chorus,	Lonesome,		Senior Boarders
Xylophone Solo,	Golden Arrow,		C. J. Staud
Waltz,	Bridal Boquet,	Sawyer,	Orchestra
Parlor Magic,		C. J. Mills,	J. B. Dannemiller

### November 21.

Cavatina,	from the Opera, Leonora,	Singer,	Orchestra
Recitation,	The Suicide,		S. Steranchak
Chorus,	My Bonnie Is Over the Ocean,		Junior Boarders
Recitation,	The Drowned Mariner,		J. B. McCann
Waltz,	Daisies Won't Tell,	Owen,	Orchestra
Recitation,	After The Battle,		J. Leger
Song,	Anchored,		Senior Boarders
March,	The Man from Home,	E. Schmidt,	Orchestra
Gymnastic Exercises,			P. J Crowl

DEBATE—Resolved, That Milton Is Superior To Shakespeare.

Chairman—A. Muszynski

Affirmative—A. F. Yunker, D. E. Szabo

Negative—E. W. McNanamy, J. H. McHattie

A. M. WILSON

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# Pittsburgh College Bulletin

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## Time's Records.

O Time, eternity's elusive shade,  
Unfold to me the golden records kept  
Of valiant men thy withered hand hath laid  
As low as flowers in winter winds, unwept;  
Of loved ones who beneath the earth have slept  
Alone in their dark dungeon many a year;  
Of these and their achievements let me hear.

But from mine eyes, O Time, withhold the leaves  
Besmirched with horrors of more gloomy days,  
Remove the darkened thoughts at which one grieves  
And draw the shade to let in brighter rays,  
That I may hear, in joyful, tender lays,  
Of beauteous gems that deck the ghastly shroud  
And show their light like stars above a cloud.

For what is past, shall nevermore return,  
Nor can we mend what's far beyond our sphere;  
With indignation at foul wrong we burn,  
With joy, of every noble deed we hear;  
Let 's strive for right, to do aught evil fear,  
For acts performed to-day, to-morrow rise,  
In black or gold, to vex or please our eyes.

E. J. MISKLOW, '12.



## Religious Customs Among the Native Africans.

### Fetish Rites and Human Sacrifices.

In this paper I shall not weary my readers with any long preface or digression upon the general geographical aspects of the African Continent. I shall refrain from dates respecting the discovery and the gradual development of European administration within the Continent, as well as from figures respecting distances, except, perhaps, a mere cursory remark, as occasion may demand. I shall therefore confine myself rather to the treatment of some larger and, in my opinion, more vital questions that have reference either to the facilitating or the impeding of the great development which has of late years begun, and which is bound to proceed, within that mysterious continent that has for so many valid reasons been justly called the "Dark Continent."

There are, indeed, it must be confessed, some enormous impediments in the way of the civilization and moral development of Western Africa. Happily they are not, any more than the material and physical obstacles, insurmountable, and with the growing influence of European ideas and Christian standards, backed up by education and a positive form of religious belief and practice, these impediments will gradually be weakened, if not eliminated.

In this great achievement I believe that the British nation is destined, by the providence of God, to play a great and prominent part. It is the nation that, in her entire policy—at least, to those poor peoples of Western Africa—shows the most conscientious desire to promote their real interests, even at the risk of incurring enormous sacrifices, as we witness to-day in Northern Nigeria. She insists upon absolute and incorruptible integrity in all her officials in those distant protectorates; she insists upon the impartial administration of justice; she en-



courages and maintains, as far as possible, the local traditions and the native laws and customs in all that concerns the rights of individuals and of property. She even entrusts to the native chiefs a certain independent part in the administration of the law. In a word, she makes both chiefs and people convinced, in the long run, that it is their ultimate interest to accept her government, and to yield obedience to her mandates. It is only where these intentions, on her part, are either ignored or misinterpreted, or where the Government is confounded with the traders and their purely commercial, money-making designs, that local and isolated rebellions take place, and that punitive expeditions become an unfortunate necessity.

It was not always thus with the British Government, which, until very late years, was inclined to look upon the various portions of the West African continent thrust upon her protection, outside of a few places like Sierra Leone and Gambia, as almost a "white elephant" upon her hands. It is only since the advent of Mr. Chamberlain and his successors to the Colonial Office that any kind of real, deep, effective interest has been taken in the various colonies and protectorates lining the western coast; and this explains why, amongst the white men abroad, as well as at home, who are in any way interested in the prosperity and development of West Africa—outside of all question of individual political bias or opinion—the name of Mr. Chamberlain will ever be held in the deepest respect and gratitude. Since then the Government has taken up seriously these protectorates, and has gradually and even rapidly found out the vast resources for her imperial wealth and strength that lie hidden within their bosom, only waiting for the courageous hand that will venture to open up those treasures. Hence, capital has been encouraged; hence, the fears of perpetual illness and of impending death have been dissipated from the minds of those

willing and anxious to go there, no longer to explore, but rather to develop.

It is now no longer "The White Man's Grave," but a land where, with the observance of ordinary and simple precautions, the white man may sustain his health and vigor as well and as long as in any other part of the world. The food is better, the local conditions have been modified, noxious places and swamps have been marked and avoided, more suitable buildings are being erected, and thus the once fearful mortality, for which West Africa had long been noted, has now been happily and extremely diminished.

The first great impression made upon the white man entering Africa for the first time is the realization and consciousness of what a beautiful country it is on the whole, in spite of preconceived opinions and the vulgar prejudices of childhood's gloomy legends. There are some beautiful sceneries in the interior after you have passed the mangrove swamps that border the great rivers near their mouth. It is no wonder the lands are low and swampy and unhealthy round the lower part of the Niger Delta when it is remembered how that delta has been produced—by the gradual formation, in the course of centuries, of those alluvial deposits carried down by the vast floods and quantities of water of which this great river is the channel and the outlet. No wonder the former explorers of the West African coast gave a gloomy picture of the country: almost impassable barriers and sand-bars at the mouth of every river—dangerous surfs all along the coast—fever-laden swamps and mud-banks, covered with slimy reptiles—these were the pictures which they brought back and conjured up before our imagination.

When transport facilities shall have become more abundant—when our inland river boats shall ply those magnificent streams, with frequency and rapidity, in the dry season as well as in the rainy season—and when our engineers shall overcome, with their ingenuity, their

dogged grit and their perseverance, the difficulties of shifting sand-bar and roaring surf—when the Government shall have built the light railways up through the country from Old Calabar, as it has done, though in a more costly and more cumbrous form, in the hinterlands of Sierra Leone, the Gold Coast (from Sekondi to Coomassie), and Lagos (up through Abeokuta to Ibadan)—then you will find the European visitor returning home to tell other tales than those of malignant fever, of dreary swamp, and of impenetrable forest.

We have, therefore, the land inexhaustible in its resources, interminable in its extent, fertile to grow almost anything that is sown with proper care and followed in its growth with proper supervision and vigilance.

There is abundant labor amidst those teeming and closely-packed populations of Southern Nigeria. And these poor people are not the idle, lazy, good-for-nothing beings that are sometimes depicted as lying on their backs, naked and callous to all ambition, under a palm tree, without a thought other than to eat, drink, sleep, and carouse. No; they are keen, even to earn a three-penny bit extra by going a mile or more, if they can strike a better bargain. Put a spade or a hoe into their hands, and they'll work willingly and cheerfully for ninepence or even sixpence a day. It is true they must be watched, they must be followed, they must be directed; but they need not be flogged, as in the days of slavery and of task-masters, with whips in the hands and bloodhounds by the side of employers.

But, it may be asked, "To what extent does real slavery still exist within the limits of British West African territory?" I say it is not allowed or countenanced at all by the British Government, under any disguise, and whenever a man is found buying or selling a human being he is visited with the severest and most condign punishment. But there is allowed, and not only tolerated, but positively protected—and justly so, owing

to the peculiar circumstances of family relationship, and the necessities of mutual support—a system of serfdom, which is sometimes called domestic slavery, but which is totally and radically removed from the degrading situation and stigma of real slavery. It is a system that bears strong resemblance to the patriarchal conditions of family life and dependence amongst the old Hebrew tribes. A chief may have 200 boys or slaves or dependents, whom he must support as long as work is lacking. But when they find work—and they are free to find and accept it, as well as free to trade when they get the opportunity—he has a claim upon one-third of what they earn to compensate him for the sacrifice that he may have to make otherwise for their maintenance. They are free to marry, they are free to educate their children, but they are not free to leave their original master or father and take permanent service with another. This system may have its defects, but it has advantages that become obvious only to those who live for a time amongst those ignorant people, needing, as they do, some visible and sensible bond to keep them from the wiles of would-be unscrupulous dealers in human traffic.

Another great factor in the development of Western Africa is the establishment of schools and the diffusion of a sound elementary English education. A code has been formed on the basis of the Scottish educational code; native teachers are being trained and encouraged; grants are given for attendance, for proficiency, for results, for buildings, and school equipments.

No wonder a great change is coming over the entire country in places where this influence is felt. The young natives are now becoming more ambitious, and laudably jealous of the good positions hitherto monopolized by the more educated negroes of Sierra Leone, Elmina, and Lagos. The younger chiefs and princes themselves are beginning to realize the necessities of competition, and so in the schools there are young men of the best and



highest families, who are studying even shorthand and typewriting, and even preparing for the Oxford University examinations, which would entitle them later on to become lawyers and doctors, for the benefit of their own people.

It is the knowledge of this situation—the consciousness of this growing taste for education among the sons of the chiefs—which has prompted me and incited me to the determination to found and establish an Agricultural Institute, whose chief purpose should be the cultivation and diffusion of cotton. I say, advisedly, its *diffusion*, because I am convinced that when those sons of chiefs, congregated in this Institute, from a radius of 100 or 200 miles—and seeing the vast possibilities and practical benefits arising from the cultivation and development of cotton on the broad plantations surrounding their own homes and compounds, now lying idle for want of something to plant therein that could get a market—and when they see how keen are the people at home to take and liberally pay for their own cotton within their own empire—they will go home, after their school training is accomplished, and they, better than all the salaried white overseers that could be sent out, will make use of and direct the vast numbers of laborers that are willing to work (though in their own fashion), and only waiting for the opportunity.

Without this systematic training and teaching of an industry that implies such care and discrimination, it is clear that the uncultured negro, left to himself—left to the mere accidental discovery of the proper seeds and the needed species—will be unable to raise the cotton suitable for the mills and manufacturers at home. Nor will that cultivation, unless the chiefs take a genuine interest therein, be made abundant enough and universal enough, and select enough to supply the one-hundredth part of the demands and the needs for twenty years to come.

Thus with the supervision of a humane system of

government, with the improvement of conditions in regard to home, families, farms and industries, with increased opportunities for education, as well as of moral training through religion, and with the gradual introduction of suitable methods for the development of their wonderful natural resources—it is only a question of time when the people of Africa will show the benefits and reap the fruits of our older civilization.

P. A. McDERMOTT, C. S. SP.

[TO BE CONTINUED]



### Look Beyond.

The golden rays of setting sun  
Have sunk beyond the west  
The birds have sung their evening dirge.  
O'er loved ones gone to rest.

Now silently these loved ones sleep,  
Each in his narrow cell,  
No sound they'll hear till Judgment Day—  
The Day no man can tell.

Like roses fair they all did bud,  
And many a one did bloom,  
'Till came a frost that left but few,  
Which faded all too soon.

Should we then strive for wealth and fame  
When death is ever near,  
Or rather seek beyond the grave  
The home we love so dear?

G. P. ANGEL, '11.

## The Story of Hamlet.

### ACT II.

The scene presents to the eye a room in the house of Polonius, the Lord Chamberlain, where we are admitted to the secret of the character of Laertes, son of Polonius. "Shakespeare intends Laertes as a foil to Hamlet. Laertes takes the word as he finds it and has no lofty aims or habits of meditation."

The curtain rises, showing Polonius in earnest conference with his trusted messenger, Reynaldo, whom he is sending to Paris to ascertain, and report upon, the conduct of his son, Laertes, among the students—"so as by indirections, find directions out."

Whilst they are discoursing, Ophelia rushes in upon her father, all distressed at the remembrance of her recent encounter with Hamlet, whose letters she had repelled, and to whom she had denied access. She pictures to her father the pitiable mien and actions of Hamlet, in so forcible a manner as to prove to him, beyond the shadow of a doubt, that it is this "the very ecstasy of love" which has so undermined Hamlet's faculties and driven him to the present state of despondency.

Polonius, sorry that he had been mistaken in his judgment of Hamlet, and fearing lest "he did but trifle with Ophelia and meant to wreck her," determined to go seek the King to whom he will make known this new aspect of Hamlet's troublous state.

The King and Queen beseech Rosencrantz and Guildenstern, as fellow students and friends of Hamlet, to tarry at the Castle, so that by drawing Hamlet on to pleasures, they may gather the true source of his affliction and dispel the dark nebula that overshadows his mind.

Polonius announces the arrival of the two ambassadors from Norway, at the same time hinting to the King that he has found out the true cause of Hamlet's despondency.

Polonius then leaves the King's presence in order to

admit the ambassadors, intending upon his return to acquaint him with the good news which he thinks has so much bearing upon the condition of Hamlet.

The Queen is not readily convinced that Polonius knows the true cause of her son's actions, which she still believes to be the recent death of his father and her hasty marriage to his uncle, the King. In short, the King learns of the triumphant issue of the embassy to old Norway (who rebuked his nephew, young Fortinbras) and dismisses them for a moment, in his great anxiety to hear the news announced by Polonius.

The latter, having obtained one of Hamlet's letters to Ophelia, reads it to the King, thereby proving to him, that it is this "great ecstasy of love" which has so ruined the mind and shattered the hopes of Hamlet. He further proves by a labored description that long before he had suspected this cause of Hamlet's illness he had given strict and faithful directions to Ophelia to repulse the addresses of her love, which directions she has scrupulously followed out. He insists upon maintaining this to be the real source of Hamlet's lunacy and offers to convey positive proof of his statements to the King and Queen by effecting a meeting between Ophelia and Hamlet. He requests the King to watch the proceedings, while hiding behind the arras.

Hamlet enters reading a book. Polonius questions him as to what he is reading, to which Hamlet answers by short, cutting replies. Seeing that no evidence could be summoned from questioning Hamlet, he leaves, with Hamlet's permission, which was willingly given.

Now is effected the first meeting with Hamlet on the part of Rosencrantz and Guildenstern. Great is the apparent joy that fills the heart of Hamlet on seeing his best friends, as he terms them. After a short introductory discourse he suddenly demands the reason of their visit and informs them that he surmises truly what its purpose is, namely, that they have been sent for by the King and Queen to spy upon him. They admit that



such is the case, which admission elicits from Hamlet that beautiful comment on the nature and nobility of man: "What a piece of work is man! How noble in reason! how infinite in faculty! in form and moving how express and admirable! in action how like an angel! the beauty of the world! the paragon of animals." Endeavoring to ward off his rebuke and wrath, Rosencrantz and Guildenstern tell him of the coming of the players, whom he had sent for to give the usual Lenten entertainment. Hamlet questions them about the players and gives them to understand that he personally is receiving as much amusement from them as he appears to get from the itinerant players, at the same time suggesting in an indirect way, that the King and Queen are deceived about the real nature and extent of his madness.

After sparring with Polonius, who comes to announce the arrival of the players, Hamlet extends a cordial welcome to the latter upon their entrance. He asks one of the players to recite an old speech taken from a play they had previously produced to the satisfaction of Hamlet concerning Priam and Hecuba. He gives them over to the care of Polonius and dismisses all his visitors including his friends, Rosencrantz and Guildenstern.

Hamlet now falls into that great soliloquy in which he contrasts the fictitious and exaggerated passion of the actor, only picturing a Hecuba (long since dead), with the real passion which should exist, and be made manifest, in the player, as it is in himself, were the player to have the motive and cue for passion that possessed himself, Hamlet. In this mood he inflames his spirit to vengeance, but as he desires to gain still more abundant and more evident grounds for his belief in Claudius' guilt, he plans an addition something like the murder of his father, to be rendered, and corresponding speeches to be delivered, by the players, before the King and Queen. Thus, after observing the looks and conduct of the King,

he will "have grounds more relative than this" (namely the revelation of the Ghost), and so . . . .  
"The play's the thing wherein he'll catch the conscience of the King."

HENRY J. GELM, '11.



## The Mourner.

It was a cold, mid-wint'ry day,  
The snow lay deep upon the ground,  
The shrill wind voiced a mournful lay,  
And naught disturbed its dismal sound.

A woman clad in black, alone,  
Went forth to brave the snow and wind;  
Her youth and beauty long had flown,  
But still her face was sweet and kind.

From age, she had a bended form;  
Her step was tottering and slow;  
She heeded not the cold and storm  
As on she plodded through the snow.

Straight through the village, on she went  
Into the churchyard, to a mound  
Where many an evening she had spent,  
And solace in her grief had found.

She laid her head upon the grave,  
And wept aloud in grief and pain;  
Her soul to sorrow was a slave,  
Her heart could ne'er find peace again.

The wind grew stronger, and the snow  
Fell fast upon the mourner's head;  
She was benumbed, o'ercome by cold,  
And in the morn they found her, dead.

E. J. LEY, Sc. Dep., '10.

## Schools of Oratory in Rome.

At Rome, as in all other free cities, speech was of great importance. Oratory was not practiced merely for the sake of speaking well, but also for use in the court-rooms and in the senate. The orations delivered by the great masters were not written out previously and committed to memory, but the orator, having his thoughts well arranged, would develop them in impressive language. It was observed that a speaker did not make a good impression on his first appearance, but that later his mode of delivering a speech improved and, being listened to with attention, he was loudly applauded and rated a good orator. This fact naturally gave rise to the opinion that a person could be trained in oratory as in other things. Therefore young men destined for a political career were placed under the tuition of well-known orators. Each orator had methods of his own, because he had seen his mode of argument so often attended with success that he thought it must certainly be the best. Cato, who had a very wide experience in such matters, compiled a rhetoric of his own, of which only two passages have come down to us, but one of them is an entire rhetoric in itself: "Grasp your subject well, and the words shall follow."

When relations grew more intimate between Rome and Greece, the Romans became acquainted with Greek oratory and its methods. Grecian modes of speaking were probably introduced at Rome by the Gracchi, Tiberius and Caius, who spoke so often in public that it was to their advantage to gain a knowledge of any methods by which their oratory could be improved. The Greek rhetors at Rome, however, were forbidden to teach oratory, the censors promulgating a decree which forbade the teaching of rhetoric in Latin. Nevertheless, a Roman knight, Plotius Gallus opened a school of oratory and, unmolested by the authorities, gave instructions to a great number of pupils who came to his school. From this

time, oratory obtained a great influence at Rome. Even among the highest classes, rhetoric became very popular. Pompey took pains to become proficient in speaking, and Cicero taught the same art to two of Caesar's highest officers, Hirtius and Dolabella.

In the oratory, or rhetoric, schools, a number of which were established following the remarkable success attending the venture of Plotius Gallus, the subjects given for debate were general questions, called "theses"; such as, "It is better to live in the country than in the town"; or, "Should a man take part in politics or remain a private citizen?" At a later date, the theses were replaced by "causes," or debates, resembling those in a court-room. These exercises received the name of "declamations."

The pupil entered the oratory schools at the age of thirteen or fourteen, after completing the grammar usually taught at that time. After a training in rhetoric, the pupil made his first public appearance, defending the positive or negative side of a proposition, against a school-mate. Before the speech of the pupils, the master announced the subject, its nature, the arguments to be used, and the dangers to be avoided. This oration, called the "sermo," was really the lesson given by the master to the pupils. One of the youthful orators would then begin his speech, and we may be sure he would know it, since he had recited it twice to the master and twice also to the pupils. At the first brilliant phrase or weighty argument uttered by the young man, the audience would break into loud applause, stamp their feet and clap their hands. The young orator would retire at the end of his speech, well-pleased with himself and his oratorical efforts. After the speeches of the pupils, the master himself would deliver an oration on the same subject, and, if he were a renowned orator, the people came in great numbers to hear him. The highest personages and even the Emperor himself attended these rhetorical treats.

These schools of oratory trained young men es-



pecially for speaking in the lower courts. On account of this, the teachers introduced "controversies" into the schools. These controversies were modeled on great law-suits, such as the trial of Milo. It can easily be imagined what an interest would be awakened in the schools by the discussion of a trial so famous as that of Milo. But great trials such as that were rare, and, after a time, the masters were unable to provide subjects for the controversies. Then debates were introduced bearing on the imaginary trial of a person accused under a law which did not exist. Even these subjects became exhausted or fell flat, and then two or more of them were combined to freshen interest. The practice of considering a subject from several points of view was next introduced. This was called the "colores," and may be defined as the manner in which the orator presents his facts and arguments and the construction he places upon the actions of the person in whose behalf he is speaking. Thus, when Cicero defended Milo against the charge of murdering Clodius, he tried to prove that Milo *did not* plot against Clodius, but that Clodius *did* plot against Milo. Brutus considered it in another way : he freely admitted that Milo lay in wait for Clodius with the intention of killing him, but he strove to show that Milo did a worthy act in ridding the Republic of a dangerous enemy.

After a time, however, the masters could invent no more practical subjects for controversy, and so many improbable propositions were discussed that it was alleged that young men could not be trained in that manner to speak effectively in the law-courts. There was truth in this charge, for, on several occasions, men who had been trained in schools of oratory, made miserable failures when they spoke before real judges. However, this charge had no influence on the attendance at the rhetoric schools. Pupils came in great numbers to the establishments of the famous masters, seeming desirous of learning to declaim in order only to speak

well, and not for any practical use. But there was little to be gained by studying to speak well in the law-courts and in the senate, because, about this time, the Empire was established, and no one spoke at any length in the law-courts, except the Emperor, and speech was not free in the senate. Thus we see that the charges of impracticability and uselessness brought against the rhetoric schools had no effect on their influence, since oratory under the Empire could not retain the position it held under the Republic. Tacitus says, "Augustus pacified eloquence as he pacified everything else."

JOHN V. O'CONNOR, '12.



## The Christmas Message.

Lo, the angels to the shepherds  
Have announced the Saviour's birth.  
In a manger Mary lays Him,  
Christ descended to the earth.

That sweet mother gently wraps Him  
In His little swaddling clothes,  
While the snow-flakes fast are falling  
And the north wind fiercely blows.

Hovering o'er the lowly stable,  
Angel forms in rapture sing  
"Peace to men with their Creator,  
Glory to our new-born King!"

May that message sung by angels,  
And still flashed from Peter's throne,  
Find responsive echo daily  
In our hearts to evil prone!

J. F. CORCORAN, '12.

## Politics in Early Rome.

The rise and fall of nations has ever been a subject of interest to students the world over and in all times. A real student sees more than the mere panorama of the acts of ages. Pleased but never surfeited with the attractive and everchanging kaleidoscope, he delves into the causes and effects of the deeds portrayed. The beautiful exterior presupposes an equally attractive interior. He lays his finger on the very pulse of time, the throbbing beats of which fill him in turn with admiration, wonder, and disgust. A Rameses, Sargon, or Alexander, is now a living, breathing actor, whose deeds and achievements, worthy of the pen of a Milton or a Shakespeare, are written in glowing characters in the lasting book of life. The intricate mechanism—smooth or rough—which upheld or toppled world powers, readjusts itself, and shows the strength or weakness of the governing hand. If good, this policy acted as an efficient lubricant of the delicate machine of state, but if bad, its unctious action first caused friction, then a creak, and, finally, the clash and dissolution of the composite elements.

To us the policy of the "Mistress of the World" is often clear and easily understood, for the reason that many present day nations have imbibed, either directly or indirectly, the political system of early Rome.

When the "Eternal City" was founded, its government took the form of a monarchy, being administered in succession by the seven legendary sovereigns beginning with Romulus, the fabled founder of the city, and ending with Tarquinius Superbus, who saw and experienced the fall of his monarchy. At the head of the government stood the king, bearing, in all essentials, the same relation to the state, as the father bore to the family. Next to him, and nominally second to him alone in power, was the senate, composed of the heads of families and clans. There were also two popular assemblies, the

“comitia curiata” and the “comitia centuriata.” The former consisted of the common people alone. In this assembly, the voting was not by individuals but by curiae, each of which had one vote.

The latter body was composed of the entire military class, patricians and plebeians alike. This body met on a large plain, the “Campus Martius,” just outside the city walls. It afterwards came to absorb most of the powers of the popular assembly. The decrees and motions of these bodies at first had not the force of laws, for they were not legislative bodies: they resembled more the mass meetings of our days. The Romans never learned the representative form of government and legislation.

After the kings had been expelled in 509 B. C., the people set up a Republic, but it was one in name only. All the power of administration was centered in and about two consuls, who could be chosen from the patricians or nobility alone. Therefore, the government was, in fact, an oligarchy.

The chief political division of ancient Rome was the curiae, which have been likened to the wards of our modern cities. Above, and composed of the curiae, were the tribes, comprising the entire free population of Rome.

During the several first centuries of the city's existence, the patricians held the balance of power. After a time, the plebeians, perceiving that they were being discriminated against, and kept down in the mire of obscurity, began to wish and strive for some share in the city's government. The patricians stubbornly resisted all their efforts for the betterment of political conditions. Finally, in desperation, the plebeians left the city. They had ample provocation for such drastic measures. All the land necessary to the agricultural life of the plebeians, had been acquired by the patricians, and let to the plebeians at exorbitant rents. Unable to pay the rents, they were sold into slavery. Certainly, this state of affairs justified strong measures.

Knowing that “a house divided against itself must



fall," the patricians induced the plebeians to return to the city by the promise of certain privileges, chief among them being the tribunate. The plebeians were then more powerful and content than before, but there still was an immense abyss between the condition of a plebeian and that of a patrician.

In 451 B. C., the plebeians wrung a still greater concession from the nobles, that of a code of written laws, fashioned after the laws of Solon at Athens, and adapted to Roman conditions and circumstances by the Decemvirate, elected in 451 B. C. At the end of that year, the great work was not completed, and another decemvirate was elected. This body grossly misused its great power, and was impeached, and the old form of government re-established in 450 B. C.

In 449 B. C., were passed the Valerio-Horatian Laws, of such great importance as to be deservedly called the Roman "Magna Carta." In 444 B. C., the commons, after considerable contention, received the office of military tribune with consular powers, the consular office in fact, but not in name. The Canuleian Law established social equality between the two orders, by legalizing inter-marriage between plebeian and patrician. Some years after, political equality was established by the Lician Laws.

Once political and social equality had been established between the contending factions, politics of the "children of Mars" differed very little from those in any republic of the present day. Ward-heelers, henchmen, and stump-speakers flourished in both parties, perhaps under more euphonious and less opprobrious epithets. Thus we read of voters being hindered in the comitia; others spirited away until elections were over, and brawls were no uncommon occurrence, there being historical instances of bloodshed and murder at the polls. Political leaders oftentimes made raids on polling places, establishing a military cordon about the booths and

preventing the exercise of the franchise by those favoring opposing candidates.

One great factor in the success of the state in Romanizing the then known world, was the granting of rights and privileges to conquered peoples. Whenever a nation was conquered by Rome, she immediately connected it to the mother city, by pushing a great military road from Rome to the province, if that were possible. She then sent out colonists, who established, in the chief city of the province, a miniature Rome, and taught the natives the excellence of the Roman government. At election time in Rome, these colonists would either journey to the city, or they would vote by proxy.

But in one instance, Rome erred in her policy toward a vanquished province; toward Sicily and Corsica. To every other she granted the rights of citizenship; to these, she allowed only the doubtful privilege of being allies, compelling them to pay an annual tribute. This attitude, which afterwards spread to other colonies, contributed much to the downfall of the "Mistress of the World."

F. J. MUELLER, '14.



## Snow and the Atmosphere.

It is a generally admitted fact that the cold is not so piercing during a snow storm as it was ere the snow flakes began to dance in the air. Yet, perhaps, very few of us have ever seriously considered the cause of this modification. If so, let us pause a moment to consider the fact and its cause.

Let us pass over in silence the process of evaporation, and starting with the supposition that the clouds have already gathered, let us consider the effect of the falling water.

We know from science that heat is transmitted from

warmer to cooler substances until the temperature of objects adjacent to each other is the same. We also learn from the same source that the heat necessary for the melting of ice is withdrawn from the objects near by, sometimes to such an extent as to change their form, as is evident in the process of manufacturing ice cream.

Now, the minute globules of water as they leave the clouds are in a fluid state, and consequently their temperature is above the freezing point. As they descend through the colder strata, they gradually impart some of their heat to their surroundings. This phenomenon does not cease when the drops are expanded and become diverse-shaped flakes, but it continues till their temperature and that of the atmosphere are the same.

Consequently, the air that brushes our cheeks during, and for a while after, a snow storm, is not so cold as it would be, had it not come in contact with the falling particles, whether in the form of water or glittering flakes of snow.

F. R. SHIELDS, '10.



### The Virgin.

Mother! whose virgin bosom was uncrost  
With the least shade of thought to sin allied;  
Woman! above all women glorified,  
Our tainted nature's solitary boast;  
Purer than foam on central ocean tost,  
Brighter than eastern skies at daybreak strewn  
With fancied roses, than the unblemished moon  
Before her wane begins on heaven's blue coast,  
Thy image falls to earth. Yet some, I ween,  
Not unforgiven the suppliant knee might bend  
As to a visible form in which did blend  
All that was mixed and reconciled in thee  
Of mother's love with maiden purity.  
Of high with low, celestial with terrene—WORDSWORTH.

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# Pittsburgh College Bulletin

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## EDITORIAL.

### *Forward or Backward?*

At the beginning of the new year, every individual as well as every corporation looks over the accounts of the past, and takes stock. So it is with institutions and systems, whose advancement needs reviewing at certain periods. Business establishments make such a periodical stock-taking an essential element of their undertaking, and look upon it as a guarantee of sound methods, as well as of prosperity, in the eyes of the public. Even on a still larger scale, and in a more general sense, a review of past achievement as contrasted with expected progress is indulged in by moralists or philosophers, along the various lines that interest human speculation.



Thus we find, to the satisfaction of a great many who confine their curiosity to a lower sphere, that in material things we have been making great progress. Commerce and trade and business have, in spite of recent panics, reached figures that cast the financial figures of previous years completely into the shade. In fact, at this time of the year, especially, we are flooded with such encouraging statistics.

But when we come to other spheres of interest and ask "What progress, if any, has been made?" we do not find either such a ready or such an encouraging answer. Socially speaking, there is not much to convert the pessimist or to cheer the optimist—particularly if we look to the Theatres, to the Courts, to the Public Institutions that are supposed to prevent or remedy misfortune and crime. Morality in the most vulgar sense, is evidently on the wane, as one may judge from a hundred sources of information. Increase in crime among individuals, in dishonesty among officials, in divorce among families, is out of all proportion to the natural increase in population. Nobody can avoid witnessing a woeful decline and an almost universal weakening of religious and moral principle among the educators of the people, either in the professor's chair or the preacher's pulpit.

No wonder we have new religions that bring no balm, no consolation, no satisfaction, for either intellect or heart—no wonder we hear a louder and more ominous social outcry from the toiling masses, where the inequalities consequent upon material progress among the few are keenly felt—no wonder the outlook at this point of view is disheartening!

But have we at least made adequate advancement in education and educational methods? Surely in this one sphere of human activity everything would suggest or suppose progress. And yet we are tempted to doubt if there have been any real or genuine advancement, when we find how strongly the best men are condemning the

new methods so highly and loudly preconized of late years, such as the elective system of studies in universities, the multitudinous mechanical appliances introduced into private schools and many *so-called* business colleges, or even the numberless text-books inflicted periodically upon a suffering school population by interested parties, of which the most flagrant example, and the most recent condemnation has been found in our own midst, where, at the meeting, a few days ago, of the school principals in Pittsburgh, a certain text-book was condemned and the hope expressed that those responsible for its introduction would "go and do proper penance therefor."

After all, the good old ways are not to be despised, and while progress in every line of College work is to be expected and aimed at, educational methods must necessarily be conservative, being based upon the unchanging nature and operations of the human mind. We must, it is true, be "up-to-date," and every college worthy of the name will bring its equipment up to the requirements of the age; but let us be wary of yielding to every fad, and of breaking away from the old moorings, where the greatest minds of the past have ridden safely through all the storms of educational disturbances.



### ***Science and Scientists.***

Very few words have been so much abused of as that of Science. It has stood for many things that have long since been repudiated as utterly opposed to truth and undeserving of a place even among respectable theories or hypotheses. To those who are familiar with the strict dialectic methods of scholastic philosophy, and who remember that genuine science is the result of positive demonstration, it looks almost ridiculous to see in how many instances the name of science is misapplied and the title of scientist is almost cynically monopolized by mere theorists, who have either very shallow premises on which

to float their affirmations, or who can find very little ground for their conclusions. They have built up systems upon a sandy foundation—systems that can rely neither upon demonstration nor on genuine induction.

Recently in our Scripture class we have seen good illustrations of this loose and illegitimate nomenclature in the case of the modern patrons of "Higher-Criticism," who, arrogating to themselves the names of *Critics* and *Scientists*, when pooh-poohing the evidence of Mosaic authorship of the Pentateuch, declaim against their opponents, who are conservative enough to maintain the old tradition, as "obscurantists." Says Rev. Dr. Charles Briggs, as if with one stroke of the pen wiping off the table into his waste basket the works and proofs and documents of centuries: "The proofs furnished by internal criticism of the Text are new to me!" and yet he continues, "But the *Critics* have thoroughly and carefully examined all the evidence and find it amounts to nothing more than a floating tradition without historical basis, without verification, and without authoritative vindication of any kind."

Lately, too, on the occasion of Lombroso's death, we have been treated to long and elaborate discussions upon this great "Scientist's" contributions to human knowledge in the matter of criminal fatality. But what do we find in the very papers of Paris that chronicle his demise and review his labors! To show how, in his haste to draw conclusions from principles which he had arbitrarily laid down, he neglected, to an absurd degree, to assure himself of his basis and his starting point, one of the most trustworthy newspapers of Paris mentions some characteristic incidents in his career of investigations. He bases some of his most positive conclusions regarding the criminal instincts of woman upon a detailed study of the collection of criminal photographs borrowed from the Police Department of Paris. Even the very "stigmata" which he discovered to be alike on the several faces confirmed his theory, and exultingly he

published the result of his investigations. But alas! a few days after the publication the Chief of Police, while searching in his drawers, came upon a bundle of photos which had been destined for Lombroso, and which were none other than the ones in question. In their stead his clerk had sent another bundle of photos representing good and respectable mothers who, with excellent references, had made application for certain places in the municipal market. Several other similar deceptions to which the "great Scientist" was a more or less willing victim, are described. Needless to say they weaken our confidence in the scientific force of his conclusions.

---

## CARDS OF SYMPATHY.

WHEREAS, It has pleased God in His Infinite Goodness and Wisdom to call to Himself the mother of our fellow-student, Grattan V. Dugan, be it

RESOLVED, That we, the undersigned, in behalf of his classmates and fellow-students, tender him our heart-felt sympathy, and that a copy of this Resolution be inserted in the BULLETIN.

E. J. McKNIGHT, '10.

G. P. ANGEL, '11.

H. J. GELM, '11.

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WHEREAS, It has pleased God in His Infinite Goodness and Wisdom to call to Himself the father of our fellow-student, Raymond G. Joyce, be it

RESOLVED, That we, the undersigned, in behalf of his classmates and fellow-students, tender him our heart-felt sympathy, and that a copy of this Resolution be inserted in the BULLETIN.

J. F. HEIDENKAMP, '17.

A. F. REILLY, '17.

F. A. DUFFY, '17.

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## EXCHANGES.

The Ex-Man had expended much time and solicitude in preparing for the present number a symposium of extracts from our various Exchanges on the subject of "College Spirit." But, alas, the exigencies of space have compelled him to postpone this interesting series of opinions and views upon this important subject.

It is always a pleasure for us to find in our Exchanges, and to digest at leisure, the literary criticisms of our well-known classical authors, if it were only for the gratification of a natural curiosity to discover the views of other students and of other professors regarding these writers and to compare them with our own. But it is a double pleasure when we find the same author discussed and criticised simultaneously in several college journals, as is the case with Tennyson in the December number of the *Fordham Monthly* and the *St. Joseph's Collegian*, of Indiana. The same may be said of the numerous articles which we have seen in reference to Father Tabb in the *Fordham Monthly* of January, in the *Ave Maria*, of January 1, and in the Christmas number of *St. Vincent's College Journal*. The latter article pleased us very much, and reflects great credit on the writer.

We have noticed the introduction, into several Exchanges, of a somewhat novel departure in college journalism, namely a special column or department of "Book Reviews," reaching, in one Christmas number to the extent of eight pages of closely printed matter; we can not find fault with such a feature, especially when the review is the expression of a student's individual appreciation. In fact, such comments may be extremely helpful and interesting as we found in reading those given in *St. Vincent's College Journal* and *St. Joseph's Collegian*.

J. MCGRAW, '10.



## Dialogue Between a Junior and a Freshman.

FR. "That was a rather severe criticism displayed by a disgruntled Senior, against a poor young Freshman of — College, in reference to his youthful attempt at a Latin poem, 'The Minstrel Boy' ! Why not encourage such literary efforts among the rising generations of College undergraduates ? "

JUN. "My dear fellow, it is easy to see you are a Freshman ! and you know that Freshmen are the most clannish of individuals ! Why, such effusions are practically nothing but plagiarism, which is a vice, above all literary vices, the most to be shunned and discouraged."

FR. "How do you know he made use of the *key* to the Book of Exercises in Latin verse by the author mentioned in the said criticism ? "

JUN. "Because not only the choice of words, in a subject so peculiarly foreign to the classic tongue of Rome, and so strongly smacking of modern English idiom, but the construction of the Latin sentences, arising out of such a highly poetical masterpiece, is *identical* with the arrangement given in the *key*."

FR. "But does not the original Book of Exercises give explanations and notes which, added to the ingenuity of the youthful author, might have, by a happy chance, produced the same identical effect ? "

JUN. "Evidently you have not yet seen the question discussed lately in our Philosophy class: '*De origine mundi, per fortuitum atomorum concursum.*' Do you seriously think that such a wondrous result could have been the outcome of chance ? Even the notes, abundant as they are, would not be sufficient to explain such miraculous conformity as was here exhibited ! "

FR. "Well, it is quite possible that such a phenomenon should occur once in a great while ! You may be sure, if he or another member of the class should try

his hand again in the same fashion, the effort will be widely divergent from the translation given in the *key*."

JUN. "Now there you are mistaken—or rather what you have said confirms the previous criticism! For, do you know what has happened? In the very next issue of the same College paper, just to hand, I find another ambitious Freshman putting his signature to a translation of that most difficult and highly idiomatic piece of Walter Scott, 'Soldier, Rest! thy Warfare o'er,' and what is the result?"

FR. "You don't mean to say it is as bad as the *Citharaedus Juvenis*!"

JUN. "Yes, I do—it is quite as ingeniously arranged! The same words, the same constructions, a similar number of slight changes and modifications introduced here and there as you may see for yourself, from the places marked."

FR. "But say, can you give me a single, positive proof that the production, as printed, was not the result of the notes and explanations given in the original Book of Exercises, as I still believe it possible he may not have seen the *key*?"

JUN. "Yes, I can give you a most palpable proof, which would satisfy the most exacting Sherlock Holmes! Do you notice that the fifth line of the second stanza, beginning with 'hic fragor', &c., does not come up to the requirements of Latin Dactylic Hexameter, without the presence of the "tibi," which is not only demanded by the original English, at least equivalently, but is explicitly suggested by the *note*; and the first two syllables of *penetraverit* are short only one example being found where the second is long, whereas, with our young poet, it would form a strange spondee entirely out of place."

FR. "But the first of the two effusions has been praised by such a careful and impartial critic as the *Fordham Monthly*, which describes it as "bespeaking ability as well as diligence!"

JUN. "All I can say to that is to express my conviction that the *Fordham Monthly* has evidently not seen our previous criticism of the "*Citharaedus Juvenis*," and that, when it has weighed the circumstances and facts as put forth herein, it will in honor bound retract or withdraw its commendation. I feel satisfied that there is not a fair-minded college journal in the country, which will not acquiesce in our criticism as not only justified but timely and necessary."

### VETERANUS MORIENS.

(As translated by —— '13, of —— College).

N. B. One verse will be sufficient.

"*Bellator ! posito certamine, carpe quietem,*  
*Fingere per somnos proelia parce tuos:*  
*Nunc age quae nescit violari carpe quietem;*  
*Sit procul insomnis nox, operosa dies.*  
*Hic fragor armorum . . . non penetraverit aures:*  
*Non fremet hic sonipes dum premit ore lupos.*  
*Bucina non populos cœuntes ulla vocabit;*  
*Exultans rauca non canet ala tuba.*

(The original English of Scott.)

"Soldier, rest ! thy warfare o'er,  
 Dream of fighting fields no more;  
 Sleep the sleep that knows not breaking,  
 Morn of toil, nor night of waking.  
 No rude sound shall reach thine ear,  
 Armour's clang, or war-steed champing;  
 Trump nor pibroch summon here  
 Mustering clan, or squadron tramping.

---

(The same as rendered by "Gepp," ed. of London, 1887)

"Carpe tuam requiem posito certamine, miles:  
 Proelia per somnos fingere parce tuos:  
 Carpe age, qui nescit violari, carpe soporem:  
 Sit procul insomnis nox, operosa dies.  
 Hic fragor armorum tibi non penetraverit aures,



Non fremet hic sonipes, dum premit ore lupos.  
Buccina non populos cœuntes ulla cirebit;  
Quadrupedans raucâ non canet ala tubâ."

JUNIOR.



## SODALITIES.

During the past month, the students of the College have been enrolled in the various Sodalities. These Sodalities are organized according to the various classes, to promote a spirit of piety and devotion, and to increase the practice of virtue amongst the students.

The Sodality of the Child Jesus is composed of the Grammar Department. These youths, who are still in the state of innocence, should strive to imitate the virtues and obedience of the Divine Child, and to preserve the graces bestowed upon them.

The Freshman and Sophomore Scientifics, and the Fourth, Third and Second Academics, are enlisted beneath the banners of the Holy Angels. Its members should practice loyalty to their guardians, and imitate their Angelic virtues, which lead men to the enjoyment of the Beatific Vision.

The Commercial Department is dedicated to the Immaculate Heart of Mary. The honorable duty of these students is to have a particular devotion to the Immaculate Heart, and sing the praises of her name.

The Sodality of the Blessed Sacrament comprises the First Academic, Freshman and Sophomore classes, and the Junior and Senior Scientifics. The members of this Sodality should bear in mind the encouraging words of Christ: "Ask, and you shall receive!" "Knock, and it shall be opened!" They should daily visit their Lord in the Blessed Sacrament, and, kneeling before the tabernacle, should beg His blessings. Frequent communion should be their particular aim, since the grandest

of all graces, the Author of all, is in the Blessed Sacrament.

The Junior and Senior classes are members of the Sodality of the Holy Ghost. They should endeavor to secure for themselves the Gifts and Fruits of the adorable Third Person of the Blessed Trinity, that they may be enlightened in choosing their state of life, and, when death calls them to meet their Judge, they may receive eternal reward for their labors.

Following are the officers of the various Sodalities for the current year :

#### **Sodality of the Infant Jesus.**

Director . . . . .	Rev. M. J. Sonnefeld, C. S. Sp.
Prefect . . . . .	Eugene F. Hoffmann
First Assistant . . . . .	Harry Lahm
Second Assistant . . . . .	Philip G. Weis
Secretary . . . . .	Verner H. Lawler
Treasurer . . . . .	Leo H. Dapper
Librarian . . . . .	Joseph P. Passafinme
Standard Bearer . . . . .	James F. Burke

#### **Sodality of the Holy Angels.**

##### **FIRST DIVISION.**

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Prefect . . . . .	John N. Diegelman
First Assistant . . . . .	Daniel V. Boyle
Second Assistant . . . . .	Richard J. Hoffmann
Secretary . . . . .	Leonard L. Strub
Treasurer . . . . .	Ambrose J. McLaughlin
Librarian . . . . .	Charles K. Blundon
Standard Bearer . . . . .	James B. Dannemiller

##### **SECOND DIVISION**

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Prefect . . . . .	Edward J. Fedigan
First Assistant . . . . .	Raymond M. Marlier
Second Assistant . . . . .	Albert F. Reilly
Secretary . . . . .	Raymond J. Terheyden
Treasurer . . . . .	James J. Dunbar
Librarian . . . . .	Edward C. Schmoker
Standard Bearer . . . . .	Howard Lee

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First Assistant	John J. Curran
Second Assistant	Harold A. Rodgers
Secretary	Norman C. Huckestein
Treasurer	Francis J. Snyder
Librarian	Edward C. Blundon
Standard Bearer	Patrick J. Broderick

**Sodality of the Blessed Sacrament.**

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Prefect	John J. Lappan
First Assistant	Daniel J. McFarlin
Second Assistant	J. Herbert McHattie
Secretary	William A. Caveney
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Standard Bearer	James P. Haley

**Sodality of the Holy Ghost.**

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# Pittsburgh College Bulletin

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## Solemn Oak.

I regret to see you dying,  
Solemn Oak,  
And you fell so unexpected  
On the spot you once protected  
With your limbs so wide projected,  
When you broke.

'Twas a flash of lightning felled you,  
From the sky;  
Crashing through those limbs oft tested  
By the winds; but now divested  
Of the charms 'neath which I rested,  
Sad you lie.

Oft I wondered how Dame nature  
Made you rise  
Through a coat of earth and masses  
Of small twigs and withered grasses  
To a height that none surpasses,  
' Neath the skies.

Oft I watched your stately figure  
As it rose,  
And I thought the lightning never  
Your proud, massive trunk would sever,  
But you'd live untouched forever,  
In repose.

Yet, of course, I'm not astonished  
At your fall,

When the fates of men who, under  
Your large boughs, once sat in wonder,  
And whom death hath put asunder,  
I recall.

Just as you, so all things earthly  
Pass away;  
And I hope none is deluded  
With the thought that he 's excluded  
From the ranks Death has included  
In his sway.

E. J. MISKLOW, '12.



## **The Neo-Paganism Professed in American Universities.**

By the VERY REV. JOHN T. MURPHY, C. S. SP.

The conscience of every Christian in the land must have been shocked by the revelations recently made of the anti-Christian, anti-social and anti-American teachings scattered broadcast from certain professorial chairs of the leading non-Catholic institutions of higher learning. These revelations have been published in the columns of a reputable magazine on the authority of a writer who seems to have taken pains to verify the utterances which he records. And, since these articles have remained unchallenged and uncontradicted, we should be justified in presuming that they are correct, and that they fairly represent the tone and spirit of American university teaching on religious and social subjects. But we are saved from the necessity of relying on mere report by the recent publication of the authentic utterances of a man who has been for forty years president of the foremost New England university, who may, therefore, be reasonably presumed to be well acquainted with the views on religion that obtain in the

other universities, and who maintains, as the outcome of all his experience and observations, that a new religion, of which he gives the grotesque outlines, is needed and is bound to come in the near future. Dr. Eliot in his lecture puts on a certain veneering of Christian ethics, preserves a faint echo of Christian teaching, which makes his neo-paganism all the more insidious. Nor can we, indeed, be astonished at the wildly extravagant pronouncements that issue from the green wood of the rostrums of irresponsible professors when we find that such deeply anti-Christian tenets are held and openly professed in the dry wood of the respectable, supposedly conservative presidential chair of Harvard.

It would seem at first sight that the Catholic Church or a Catholic Journal like ours has little or no concern with such pitiful lucubrations of unbalanced professorial minds. Catholics are nowise surprised at the erroneous utterances of those whose teachings are based on the shifting sands of religious and philosophic doubt. Nor is it to be feared that any considerable number of those who possess the faith will be influenced by the strange vagaries of the professors. Still there is no knowing how deeply and widely such poison filters. Moreover, the Church has always a duty towards the truth, of which she is the "pillar." She is bound to refute and repel error wherever she meets it, whether within or without the fold; and she has the God-given mission to safeguard and hold aloft for all men, as well as for her own members, the lamp of "the true Light which enlighteneth every man that cometh into this world." There is a further and very special reason why Catholics should take notice of these utterances. It arises from the fact that large numbers of Catholic young men frequent those very institutions, which, from their presidents down to their youngest professors, appear to be tainted with anti-Christian teaching. St. Paul tells us "Faith cometh by hearing; and hearing by the word of Christ" (Romans x., 17). Faith can also be lost by

hearing, and especially by hearing doctrine so subversive of the word of Christ as that set forth in his lecture by the president emeritus of Harvard University.

It is appalling to think of the injury done to faith and morals by such teachings as those before us, set forth with all the prestige and influence of professedly learned presidents and professors. And it is a very serious question for Catholics whether they can conscientiously expose their sons or daughters to the not only faithless but faith-destroying atmosphere of such colleges. Catholics know that there is only one answer to this question, the answer recently voiced before an admiring House of Commons by an Irish Catholic member, when he said that he would prefer his children to know the "Our Father" than all the "ologies" taught in universities. Short of sheer necessity, it is a grave responsibility for Catholic parents to expose their children to the agnostic teaching which prevails to-day in nearly every non-Catholic university. There may be, and there are, cases where it becomes necessary for Catholic young men to avail themselves of the technical and professional schools of State endowed universities. But in such cases it behooves the parents and the Church to provide suitable antidotes, in the way of proper instruction and supervision. In this connection one cannot praise too highly the care and forethought of the Bishops who have taken means to supply proper Catholic instruction and guidance to the young men whom circumstances cause to attend secular universities. Of course, the ideal would be to have such abundance and quality of higher institutions of our own as would obviate any such necessity. And it may be said that we have them, even at present, in greater numbers and efficiency than Catholics realize. And if wealthy Catholics were only to imitate their non-Catholic social friends in generosity towards educational institutions and in *esprit de corps*, there would be no need for sitting at the feet of agnostic lecturers. This is the "consummation devoutly to be



wished." Meanwhile, it is incumbent on us all to counteract, as far as we can, the mischievous doctrines of neo-paganism. This is the purpose of the following notice of Dr. Eliot's Harvard lecture on "The Religion of the Future."

Dr. Eliot's views of the "new religion" which he forecasts may best be gathered from his own words, which are to be found in the report, already referred to, of his lecture delivered at the close of the Harvard Summer School of Theology. He promises by saying that his "point of view is that of an American layman." And he gives as reason for broaching the subject his conviction that the varying winds of doctrine ventilated at the summer school "must surely" have made on his auditors "the general impression . . . that religion is not a fixed but a fluent thing." He bids them conclude that "the religion of a multitude of humane persons in the twentieth century may, therefore, be called, without inexcusable exaggeration, a 'new religion'—not that a single one of its doctrines and practices is really new in essence, but only that the wider acceptance and better actual application of truths familiar in the past at many times and places, but never taken to heart by the multitude, or put in force on a large scale, are new." He gives no reasons for prognosticating this new religion, nor does he say why it is to be confined to "humane" persons, excluding the "profanum vulgus" who are usually supposed to be most in need of religion. But Dr. Eliot, who, apparently, shares with the freedman poet of Rome contempt for the common people, understands, we suppose, by "a multitude of humane persons" the product of American colleges, such as we see them at intercollegiate football matches. For these most people would think that it is not a new religion, but a revival of some few, at least, of the salutary truths of the old religion of Christendom that they need. Their spokesman, however, thinks that what they want and will have is a new religion, meaning

thereby, as he explains, nothing new in essence, but a conglomeration of the intellectual aberrations and vaporings of human passions which have cropped up in individuals or in heretical bodies "at many times and places," and which are henceforth to be the religious pabulum, the rule of life of the "multitude of humane persons," that is, of the American educated classes, "in the twentieth century."

It is interesting to discover the negative and positive elements of this religion of the humane persons of the immediate future, such as they appear to the experienced mind's eye of the forty years' president of Harvard. In reading over his *exposé* of the new religion one cannot but regret that the author seems never to have studied the "institutional Christianity," to which he contemptuously refers, especially the only true, historic form of it, the Catholic Church. Had he done so, he would know that the Christian Church has never set on high some of the idols which the new religion is to knock down, such as "the personification of the primitive forces of nature," the "worship, express or implied, of dead ancestors, teachers or rulers," nor "the identification of any human being, however majestic, with the Eternal Deity." Again, had Dr. Eliot studied Christianity, he would have learnt that what he considers as one of the chief finds of the twentieth century, the indwelling of God in His rational creatures, in the sense of St. Paul's words: "In Him we live, move and have our being," has been taught and practiced in the Church from the beginning in a way which, unhappily, the ex-president wots not. But it would be too much to expect that those who speak and write so flippantly of subjects supposed to be within their immediate cognizance, as many American professors are reported to do, should study seriously the authentic doctrines of Christianity. They prefer to utter the fictions of their own minds and to surmise that their humane listeners will accept their views of what religion should and should not be. Dr. Eliot gives us a series of

seven negative attributes of his new religion—a sort of *Septem Contra Thebas* attack on what he erroneously considers the Christian religion. And when he has done with this lopping off process, little remains but a skeleton God who is an essential, immanent part of humanity.

Let us now see “what,” according to Dr. Eliot, “the religion of the future seems likely not to be.”

1. “The religion of the future will not be based on authority either spiritual or temporal.” The religion thus negatively described would be a contradiction in terms. For there can be no specific form of religion which is not founded on authority either human or divine. For, as the Angelic Doctor teaches, whereas the rendering due honor and reverence to God, in which religion essentially consists, is a dictate of man’s natural reason, the determination of this innate impulse to one form of worship or another is the effect of human or divine institution, that is, of “authority either spiritual or temporal.” The rudest form of religion among savage tribes is based on ancestral custom or on tribal enactments; the religions of the cultured pagans of Greece and Rome, of Persia and Egypt were based on state ordinances and ceremonials; the religion of the Israelites claimed to be based on divine authority, which regulated even the details of its majestic liturgy; the religion of the Christian Church, in its Catholic, Apostolic form, is based on the immediate authority of its Head, the Christ, the Son of God. But Dr. Eliot’s “religion of the future will not be based on authority either spiritual or temporal.” Surely this cannot be; such a religion would be based on airy nothing. And if all else fails, if every other authority, spiritual and temporal, is to be ignored, the multitude of humane persons will refer to Dr. Eliot himself, and to his fellow-professors as authorities on the scope and purport of their new religion.

2. “There will be no personification of the primitive forces of nature.” It is not easy to see what the ex-president is driving at here. One would hardly think

that Americans of the twentieth century, especially the "multitude of humane persons," would be at all likely to fall back on the thunder and lightning worship of the aboriginal Indians, or on the Sun worship of the Eastern peoples. However, the "personification of the forces of nature," which would lead, even indirectly, to the discovery of the Author of nature, would be far more rational than the pantheistic God, whom Dr. Eliot describes as "the modern physicist's omnipresent and exhaustless Energy."

3. "There will be in the religion of the future no worship, express or implied, of dead ancestors, teachers or rulers; no more tribal, racial or tutelary gods; no identification of any human being, however majestic, with the Eternal Deity." The first two clauses of this paragraph have little interest or meaning for Christians, except, perhaps, they apply to the hero-worship of New Englanders for the Pilgrim Fathers of Plymouth Rock; but there is much anti-Christian venom concealed in the last clause, if we interpret Dr. Eliot's mind aright. When he says that in his supposed religion of the future there will be "no identification of any human being, however majestic, with the Eternal Deity," he must be referring to the Christian worship of the God-Man, the Word Incarnate, the Redeemer of the world. Here, again, allowance must be made for the want of knowledge of the doctrine of the Incarnation which Dr. Eliot shows, in common with the ninety-nine hundredths of those outside the Catholic Church, who even profess Christianity. In the Catholic faith concerning Jesus Christ there is no "identification of a human being with the Eternal Deity." The Catholic holds that in Christ there are two natures, the human and the divine, each entirely distinct from the other, but both united in the hypostatic union of the Word, the Second Person of the Blessed Trinity. There is here no identification of the human being with the Eternal Deity, but there is recognition of the fact that Christ is God and Man at the same time,



that is, One in Person, and that this Person is the Second Person of the Adorable Trinity. Hence divine worship is due to Christ, as to the Eternal Deity, with whom, in His Divine Nature, He is consubstantial. Dr. Eliot is, probably, correct in his forecast that the multitude of humane persons taught by him and by his fellow agnostic professors will reject the Divinity of Christ, as, indeed, they have rejected it already. Such a doctrine as that of the mystery of the Incarnation cannot possibly subsist where revelation and authority are decried.

4. "In the religion of the future the primary object will not be the personal welfare or safety of the individual in this world or any other." Here we have a proposed communism in religion, which is far more unreasonable than the communism in goods, the economic socialism which Dr. Eliot and his humane followers would be the first to condemn. Religion is essentially a personal affair, and its immediate object must always be the spiritual welfare and safety of the individual. For the very end and purport of religion is to bind the individual soul to God, through knowledge and love, reverence and worship. The neglect of one's own salvation, the suffering the loss of one's soul would be the negation of religion. It is true that the Anglican Bible makes St. Paul say: "I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh" (Romans ix., 3); but this is, evidently, a mistranslation and a misinterpretation of the Apostle's mind. The original Greek word is more correctly rendered by the Latin word *optabam* in the Vulgate and by the English of the Rheims version in use among Catholics—"I wished"—referring, clearly, to his former zeal in persecuting those same Christians whose religion he is now spending himself to preach (Acts ix., 2; I. Cor. xv., 9). Indeed, it is in St. Paul's teaching that we find the most explicit enunciation of the truth that one's own salvation primes over every

other consideration. The great preacher tells us that he chastises his body and brings it into subjection, lest perhaps, when he has preached to others he himself should become a castaway (I. Cor. ix., 26). And he tells us, further, that he knows that if he have not divine charity, that is, personal union with God, his preaching would be as sounding brass, his knowledge and faith would count for nought; yea, martyrdom itself would profit him nothing (I. Cor. xiii., 1-3). In his touching farewell address to the Bishops of Ephesus he exhorts them to take heed to themselves first, and then only to the whole flock wherein the Holy Ghost hath placed them Bishops (Acts xx., 28). It is the same advice which he gives to his beloved disciple, Timothy: "Exercise thyself unto godliness. . . . Take heed to thyself" (I. Tim. iv., 7, 16). The priority of personal sanctification over every other religious consideration is the most marked lesson to be gathered from the life of Him who said of Himself: "For them do I sanctify Myself (John xvii., 19). And the author of "The Imitation of Christ," who has probably best interpreted the Divine Master's teaching, expresses this truth very emphatically: "Whatever may become of others, neglect not thyself." The professedly disinterested altruism of the new religion is very pleasing on paper; but no thoughtful man can sincerely believe in its existence in fact. To hold that men, even the multitude of humane persons, will live and labor for others, with no thought of the final outcome for themselves, in this world or the next, is to ignore the facts of experience as well as the very nature of man's constitution. A learned and thoughtful university professor, Dr. Inge, of Cambridge, in a recent sermon at Westminster Abbey, well expressed this truth.

"We need not fret and fume about the future of religion or of civilization. God will see to that; but if we neglect our own souls, that little bit of work will remain undone, for no one else can do it. It is just

because this kind of teaching is unpopular that I want to insist upon it. The popular preacher just now is the man who congratulates himself and his hearers that we have got rid of 'selfish individualism'—that we no longer think of saving our own souls, but of the Divine principle of human brotherhood; above all, that we have brought down religion from the clouds to rest on solid earth. I am afraid that this talk about selfish individualism is little better than mere cant. The real reason why people do not like to be exhorted to save their souls is that they are not sure whether they have souls to be saved. The real reason why a secularized Christianity appeals to them is that the eternal 'things which are not seen' are not only out of sight, but out of mind. They are not really believed in. There are many clergymen now who stigmatize as 'unpractical' and 'useless' any teaching which has no immediate bearing on the bread problem. It is strange that any reader of the Gospel should think that there is anything in the world more practical than the eternal destiny of souls."

5. "The religion of the future will not be propitiatory, sacrificial or expiatory." In elucidation of this fifth negative quality of the new religion the lecturer gives us his views of the origin and nature of religious sacrifice in words which show an entire want of knowledge of the whole subject. He regards the origin of religious sacrifice to be "the fear of the supernal powers, as represented in the awful forces of nature, in primitive society;" he refers contemptuously to the sacrifices of the Hebrews; he thinks that "the Christian Church made a great step forward when it substituted the burning of incense for the burning of bullocks and doves," but he regrets that "to this day there survives not only in the doctrine but in the practices of the Christian Church the principle of expiatory sacrifice." And, of course, he concludes that "it will be an immense advance if twentieth century Christianity can be purified

from all these survivals of barbarous or semi-barbarous religious conceptions, because they imply such an unworthy idea of God.”

[TO BE CONTINUED]



### When Daylight Dies.

The daylight dies,  
And evening skies  
With heavy mists abound;  
From o'er the sea  
Of memory,  
Float golden dreams around.

The western light  
Gives way to night,  
The sun sinks 'neath the sea,  
And all is blest  
With peace and rest  
When memories come to me.

When night winds breathe,  
Fond memories wreath  
A garland passing fair,  
And thought's pure flower  
Through many an hour  
With fragrance fills the air.

HUGH F. COUSINS, '12.



### Address on the Missionary Aid Society.

Rev. Father P. C. Danner, brother of our Father Danner, on the morning of Wednesday, January 19, after the students' Mass, outlined in an interesting address the object and widely increasing scope of the Missionary



Aid Society. The Reverend Father, being Diocesan Secretary of the Society, exhibited a pleasing familiarity with his subject, to such a degree that some of his illustrations are still the topics of interested conversation in the College. Especially is remembered Father Danner's exposition of conditions in isolated districts, both in our own and foreign countries. In summary he spoke as follows :

"My dear friends, I have been requested to come here this morning in order to give you an idea of the Missionary Aid Society established in this Diocese about a year ago by our Right Reverend Bishop. You all understand, I know, the aim of any missionary society, but I want you to know the purpose and labors of the Missionary Aid Society in particular.

"Now, every man cannot be a missionary in the strict sense of the word. But the Missionary Aid Society aims at universal membership, and purposes to enroll you and all men in its ranks as missionaries. How is this possible? In this way : missionaries are to be found in all countries and all climes. Their ranks would receive additional members gratefully. Here is a man who has just succeeded in placing his business on a firm basis; another is launching an enterprise worthy of the abilities of any man; still others have their families and various additional duties to occupy their attention. Their vocations are fulfilled here in the busy marts of men. They cannot go to outlying regions or to distant countries. But they can be missionaries all the same by lending their aid to those who break home ties to do so. And many things are necessary to such men and their ultimate success.

"They are laboring to show light in the dark places, and we can help to furnish the material resources with which to a great extent this work is carried on. We can actually become missionaries by being enrolled as members of the Missionary Aid Society and contributing from our means.

“This Society has had a wonderful growth in the Pittsburgh Diocese, a spread that is encouraging in the highest degree. The Pittsburgh Diocese now contains 250 parishes, requiring the services of 500 priests. All these are within a comparatively small radius, no one point being at a greater distance from the center than 75 miles. Now-a-days one need never travel more than three or four miles to attend Mass in any part of our Diocese. Opportunities are many for weekly confession and communion. All our needs for spiritual ministrations and, quite frequently, physical comfort may be supplied at our own doors. We can never then under these circumstances feel the absolute lack of spiritual advice. How vastly different are the conditions in the wilder, if we may so term them, west, south and north, of our own continent and many portions of other lands! Some places even in North America are so sparsely populated and so far removed from any center of humanity that a priest seldom manages to reach them.

“My dear boys, there are many instances which only go to corroborate what I say. Personally I know where one parish embraces an area of thousands of miles. A single priest must act as the spiritual advisor of all this vast territory. Quite often he must travel 250 miles on a sick call, and that through a rough and dangerous country, by ways little traversed, and perhaps infested with wild animals or wilder men. He is dauntless in the face of all dangers, and unmindful of disease in a region where it is well nigh impossible to obtain modern methods of sanitation. It is this man, alone, but not lonely, with the love of God and his fellow creature in his heart, that the Missionary Aid Society wants you and every man to help.

“These holy men are scattered over the whole face of the earth. The Catholic priest is a stranger nowhere. On the scorching Sahara and the arid steppes of Asia, the icy northland and the balmy South Sea isle, he is not an unfamiliar sight. And yet despite this seeming universal

spread of the Catholic missions, how vast a work is still to be done! Only about one-fifth of the population of the world has come under the protecting wing of the one true Church. Enrolled under the banner of Catholicism are about 250,000,000 of the world's inhabitants. How many hundred millions are there yet whose surrounding gloom the light has not pierced. Countless heathens to-day are in need of Christian truth and comfort.

"A small parish is often founded in an isolated district. The priest must needs push to others further in the wilderness, and can not perhaps revisit the first parish for three months or mayhap for three years. Consequently there is danger of incipient carelessness and a subsequent falling away.

"This good work requires many men, but, as I said before, all can not go to the missionary fields. We can at least go out in spirit and can make this spirit manifest by some small sacrifice to help along those in the field. To foster this spirit of universal missions, our Society has been founded. Membership is open to all; one person can enroll by acting as a promoter of the league. The promoters are given small booklets, consisting of blank sheets and corresponding stubs. The person desiring enrollment is given this blank sheet properly filled out with his name and address, which attests his membership in the Missionary Aid Society. The promoter retains the stub which is used as a memorandum, and sent to the headquarters of the Society for filing. There are several classes of membership. One person can, by paying the stipulated sum, make out the memberships to his friends and relatives both living and dead. For all under the age of eighteen years the fee for membership is twelve cents a year, only a cent a month. Those over eighteen pay twenty-five cents per year or about two cents a month. Special memberships may be procured for the fee of \$1.00 per year. The sum of \$25.00 founds a membership in perpetuity. All members share in the spiritual benefits of the Society."

## Father McGarey's Address on Total Abstinence.

The reorganization of the College Total Abstinence Union took place on the morning of Wednesday, January 12, when the Reverend Father M. A. McGarey, '98, of Aliquippa, Pa., gave the students a talk on the evils of strong drink. After the usual Wednesday morning Mass, the Reverend Father ascended the pulpit and in a clear and forcible manner pointed out the temptations of intoxicating liquors attendant in an especial way on the young men of a great city. The pith of Father McGarey's address is as follows:

"My dear boys, I come this morning to sound in an especial manner the warning given to you five years ago by our Right Reverend Bishop when he established within these walls the Total Abstinence Union. There must have been some strong reason which impelled him to found such a society in the College and to call on you to join. I feel certain that all of you are able to discern this reason, for even the youngest among the students here present has some knowledge of the drink evil either from actual experience or from reading books on the subject. The more you are in the world the more will you realize the utmost importance of this movement. The advocacy of Total Abstinence in youth prepares the way for entire safety in maturer years.

"The drink question has been compared to a piece of fly-paper. You have seen how the fly-paper attracts, only to kill. Along comes fly No. 1 with its cheerful buzz. Attracted by the alluring odor from the honeyed death trap, the insect circles around, poises above the sheet, and, finally, unable to resist the call of the fateful sweets, alights on the sticky and poisonous fluid where, despite frantic struggles, it becomes hopelessly entangled. It soon dies. Now comes fly No. 2. Even though the enmeshed body of his dead fellow warns him of the trap, he succumbs to the appeal to his senses. His buzzing is



soon quiet, to be heard nevermore. And the same that happened to fly No. 1 will happen to fly No. 21 or No. 101.

“In what way, my dear boys, does the evil of intoxicating drink differ from the fly-trap? Despite the experiences of others, the many homes broken up, and the more numerous heart-wrenches, men will persist in being overpowered by the temptation to drink. Men of ambition, intellect, talent and a future perhaps as bright as yours; men who have labored hard for an education, possibly having walked miles to the little school, have fallen before the glittering lights from the saloon windows. Hovering at the door, they are almost irresistibly drawn into the attractive interior, and thenceforward they are lost. They are men who had heard of the dangers of strong drink, and yet they grew up following the footsteps of their unfortunate predecessors. They have lost all that they had gained after long years of preparation in college or in the world.

“It is for your own self-interest that you become members of the C. T. A. U., and, if you are faithful to your promises, it will be easy for you to grow up good, temperate men. Think well and seriously on this all-important question now at the beginning of the New Year, for it may mean your future success and eternal happiness. Sometimes young men are falsely ashamed to take the pledge. Illustrative of one who was strong enough to take and preserve the pledge is the following story: A sailor boy angered his companions by his refusal to partake of a drink with them. He said that if any of them were in need of a dollar he would give it to him but not for squandering in carousing. His reason for being so opposed to drink, he related, was that at the death bed of his dear mother, the father was assisted in from a drunken orgy. Turning her eyes from the brutalized figure of her husband to that of the frail and tearful boy, she clasped her thin arms about his neck and exacted the promise from him that he would

never touch intoxicating liquor. "And boys," he concluded, "I gave that promise, and do not intend to start breaking it now."

"The Bishop favors the entrance of as many of the students as possible into your T. A. U. Let me further his interest towards you. I ask you to realize that drink is a great menace to you. It carries off men from all walks of life. If you wish to be successful in your aims and purposes, abstain or, at least, be temperate. There is no better time to foster abstinence and temperance than at the beginning of your careers."

At the conclusion of the Reverend Father's address, the members of the College T. A. U. held a short business meeting in the hall. Preliminary matters having been disposed of, officers for the ensuing year were elected. The choice of the students for the various offices in the College Total Abstinence Union follows:

Spiritual Advisor, Rev. Albert B. Mehler.

President, Grattan V. Dugan.

Vice-President, John A. McGlade.

Corresponding Secretary, Edward A. Wilson.

Financial Secretary, Francis J. Snyder.

Librarian, James J. Hawks.

Sergeant-at-Arms, Joseph H. McGraw.



## Bacteria, and Their Work.

Within the last few decades the attention of scientists the world over has been turned upon a group of lowly plant forms too small to be seen with the naked eye. These bacteria, as they are called, are now known to be a very important factor in the great plan of nature, and it is only now that they are receiving the attention which is their due. So small are they that it is extremely difficult to study them, and indeed it was on this account that their very presence was unsuspected so

long. It has been a disputed point whether they belong to the animal or vegetable kingdom, but it is now quite generally conceded that they are a species of plant quite closely allied to the algae.

While they are all alike in being small, yet they differ very much in shape. Some are globular, others rod-shaped, while still other species resemble spirals. Many of them are provided with minute hair-like projections, called flagellae, by means of which they are enabled to move about.

The chief means necessary for the growth of bacteria are warmth, moisture, oxygen, and some organic matter. They are not all alike here, however, for there are some that will grow only where the temperature is very low, and a few species (the anaerobic types) that cannot flourish in the presence of oxygen.

Their manner of reproduction is very simple. A slight constriction appears around the middle of the parent cell, gradually growing smaller until it divides into two individuals, each, in all respects, like the first. As the process of reproduction goes on, the individuals may separate immediately, or they may cling together, forming masses or chains of bacteria. The rapidity with which the process of reproduction takes place is marvelous. It has been estimated that if all the individuals could be preserved, the offspring of a single bacterium would in less than a week fill a space equivalent to that of all the ocean. There is no danger, however, of such a calamity as that overtaking us, because the struggle for existence is as keen among these lowly creatures as among the various members of the animal kingdom.

There is a very widespread opinion among laymen that all bacteria are harmful, and as such ought to be destroyed. Such is not the case. Most forms of bacteria are not only not harmful, but are directly beneficial to man. Bacteria have a wonderful power of decomposing dead organic matter, taking what they need

for their own food and setting the rest free for the use of other living beings.

A few moments' thought on the subject will convince any one that the amount of food material available for the higher forms of animals and man, is limited and under ordinary circumstances would soon be exhausted. But nature wisely guards against this by providing that, when one organism dies, its elements can be set free, ready for the use of another. The chief agents in this work are the bacteria. They decompose the organic compounds, use a little of them for their own growth, and turn over the remainder for the use of other living organisms. They cause the souring of milk; they bring about the decay of animal and vegetable matter. Cheese and butter owe their peculiar flavors to the presence of chemical compounds brought about by bacteria.

The compounds produced by the different species of bacteria vary greatly. Some are sour, some are sweet, and some are very bad smelling, but, whatever be the nature of the compound, it is sooner or later taken up by some other organism and put to good use. Thus we see that, in general, bacteria, far from being harmful to mankind, are his faithful allies and friends.

Unfortunately, there are a few species of bacteria that, instead of being useful to man, are his inveterate foes. These pathogenic, or disease-producing bacteria, like the vicious members of the animal world or the poisonous members of the higher vegetable kingdom, carry with them the banner of destruction, and their very obscurity makes them all the more formidable.

It is claimed on authority whose accuracy and veracity cannot be doubted, that one out of every eight deaths in this country is caused by tuberculosis, or, as it is popularly called, consumption. The nature and cause of this disease for a long time baffled physicians, but it is now known to be caused by a minute germ, the tubercle bacillus. This is a rod-shaped bacterium; it may attack any part of the body, but it finds its most



congenial lodging in the tissues of the lungs; whenever they gain a foothold, they build about themselves a wall of tissue called a tubercle, and from this fact we have the name tuberculosis.

It is not necessary to go into detail as to the progress and result of this disease. They are too well known to most of us. We shall therefore confine our attention to the causes and means of prevention. Cattle are particularly liable to be infected by tuberculosis, and they may communicate the disease to man, either through the milk or through the flesh used as food. While this is undoubtedly a common way of communicating the contagion, *there is still another far more dangerous, and that is, to receive the germs, either directly or indirectly, from another who is suffering with the disease.*

When an organ becomes infected with the disease, the decomposing action begins immediately, with the result that much waste matter is given off. In the case of tuberculosis of the lungs, this matter, containing millions of bacteria, is coughed up and discharged in the sputum. If the sputum were immediately destroyed by burning or placed in a receptacle containing carbolic acid, or thoroughly disinfected in some other way, there would be very little danger of the disease being communicated, but too often this is not the case. When the sputum of a consumptive is discharged on the floor, sidewalk or street, it soon dries and, becoming mixed with the dust, can be scattered by the first breeze that comes along. The tubercle bacillus, in common with many other varieties of bacteria, are not at all injured by being dried, and as soon as they again find a congenial habitation, they are as ready to grow and increase as they were before. Hence every person who breathes air in a region where the dust may have been contaminated is in danger of contracting this disease.

In the case of tuberculosis, as in many other contagious diseases, not every one who is exposed to the germs, contracts the disease. The body when in a

normal condition of health, offers a natural resistance to disease, and various kinds of pathogenic germs may enter the body and be thrown off again or destroyed without causing any injury. On the other hand, there is in the case of many people a peculiarity of cell structure which makes it comparatively easy for these germs to gain a foothold. This predisposition to the disease, as it is called, seems to be inherited, but aside from this very little of its nature is known.

However, it is always necessary to come into actual contact with the germ of tuberculosis in order to contract the disease. No infectious disease can spring up spontaneously, and no matter what the predisposition may be, the disease cannot be contracted without the presence of the germ from some outside source.

It is found that bacteria cling most tenaciously to moist surfaces, and even a strong current of air fails to remove them. Hence there is not much danger of breathing the germs unless the matter containing them is allowed to dry. Contrary to popular opinion, the breath of a consumptive rarely contains germs so that, if care is taken to destroy all sputum, the danger of infection is minimized.

Another source of danger is the public drinking cup. A consumptive may use the public drinking cup in a hotel or on a train and leave the cup covered with germs. An unsuspecting person using the same cup is in danger of taking some of the germs into his body, and unless the natural resistance of the body can destroy them before they get a foothold, another victim is added to the already long list.

Pittsburgh and many other progressive cities of the country have already taken steps to control the ravages of this disease by passing ordinances forbidding spitting in public places. This is a step in the right direction, but legislation alone will never effect a cure. The public must be aroused to the danger and a vigorous and unceasing war waged against the great white plague.

The public drinking cup must go from the school, the college, the workshop and the factory.

Several other diseases such as typhoid fever, pneumonia, diphtheria, and scarlet fever, are known to be caused by different species of bacteria. Typhoid germs are usually gotten from the food or water supply, and in many cases the milk supply has been known to be a carrier of this dangerous and often fatal disease.

Thus we have traced the work of bacteria in nature. For the most part we have seen that it is a beneficent work, but in a few cases the bacteria prove to be foes against which a never-ending war must be waged.

LUKE F. MURPHY,

San. Science and Pub. Health Department.



WE wish that this column, rising towards heaven among the pointed spires of so many temples dedicated to God, may contribute also to produce, in all minds a pious feeling of dependence and gratitude. We wish, finally, that the last object to the sight of him who leaves his native shore, and the first to gladden his who revisits it, may be something which shall remind him of the liberty and glory of his country. Let it rise! let it rise, till it meets the sun in his coming, let the earliest light of the morning gild it, and the parting day linger and play on its summit.—*Address on laying the Corner-stone of the Bunker Hill Monument, 1825.*



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# Pittsburgh College Bulletin

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## EDITORIAL.

### *Questions of the Day.*

There is no doubt that the great questions just now agitating the public mind in this country, as evidenced in the discussions taking place both in Congress and in the Press, are of supreme importance, not only to our present generations, but also to all future citizens. It is good that we who are growing up into the stage of active life should already be interested in those vital issues that are absorbing so much attention. The conservation of our national resources, the soaring prices of the necessities of life, the lack of religious and moral teaching in our schools, the corruption of our public men, the influence and growth of socialistic and anarchistic tendencies may,



in an abstract form, appear to us far beneath the dignity and importance of many other questions that have at various times occupied the field of public speculation. But when we consider what a bearing they have, in the concrete, upon our immediate future, either at the physical or moral point of view, we cannot but conclude that they form the material for a great part of our coming history—and not only are they worth deep consideration on our part, but it is essential that we should in the present obtain clear and correct views upon those vital questions.



### ***A Missionary Congress.***

Our city has been the scene, or meeting place of many congresses and conventions during the past few months. In fact, it seems to be the favorite choice for assemblies ranging, in point of dignity, from the brick makers of the United States to the laymen's missionary representatives of the country. From many, if not all, of these we have the advantage of receiving practical instruction in the shape of addresses on every possible subject, or even in the very object-lessons which they present, although, as far as the public can frequently judge, the whole affair seems to be resolved into a banquet or a combination of sight-seeing among our great mills and factories. Now, among others, we had lately in our midst the laymen's missionary congress from which we looked for at least their practical views upon the needs or the extent or the progress of missionary work among the heathen at home and abroad. But in vain did we await such views. The only theme was money—money; contributions—collections—donations! It is thus that religion, and religious effort, is weighed in the twentieth century balance—the balance of monetary value, of vulgar utilitarianism! No trumpet call to heroic self-sacrifice; no appeal to a higher apostolate; no confidence, apparently, in either higher motives or in a

more supernatural efficacy than the power of the almighty dollar, as an agent of conversion or an inducement, through higher salary, to the missionary.



### ***National Calamities.***

In this country we have had our abundant share of public calamities. Scarcely a year passes that we are not forced to chronicle some great disaster that affects either a large community or an important city or some extended portion of the population. It takes the shape of an earthquake or of a mine explosion or some railroad wreck, a tidal wave or hurricane. We are thus enabled to feel, and equally ready to express, our sympathy with other countries that experience in their turn those evident visitations on the part of Nature, or rather of Nature's divine Author and Ruler.

Just now France is afflicted and is suffering from incalculable losses as a result of floods, and storms of unusual severity. Some of us may not see in any of those things an intervention, or perhaps a reminder, on the part of divine Providence. But it is a strange coincidence, as noticed even by a Paris journal, that the money value of the losses entailed on this occasion correspond exactly to what the Government has unjustly extorted from the Church and the religious orders during the recent persecutions. And yet the first to respond to the needs of the situation were the very victims of that injustice, in the person of the Holy Father and the Bishops as well as the ordinary clergy, who contributed generously out of their humble means as well as by their personal assistance, to the relief of the afflicted and the homeless. This is certainly a wonderful lesson! Would it were equally salutary and timely!



## ***Alumni Meeting.***

We doubt if ever, in the history of the College, such a genuine and spontaneous burst of enthusiasm was evoked, as on the occasion of our last "Alumni Smoker," when, on the initiative of a few of the oldest "boys," the suggestion was made that the Alumni Body give, in some practical form, an immediate expression to their feelings of loyalty which they entertain for their *Alma Mater*. It was all well and good to dilate upon "College Spirit" at such gatherings; but the time had come to give to these expressions some definite and concrete embodiment.

Although, on that same occasion the matter was taken up warmly, and the suggestions put forward were heartily endorsed, it was only at a subsequent date, and in the course of a meeting held on January 28, in the Fort Pitt Hotel, that some definite medium for the expression of those sentiments and resolutions was determined on and adopted. After various views had been expressed, it was finally decided to raise a sum of money large enough for the complete equipment of the Scientific Department, subscriptions to be solicited and promised within ninety days, and paid in monthly or quarterly installments by January 1, 1911. A committee of three was appointed to select a Trustee to whom the contributions should be confided, and Mr. J. Dawson Callery, President of the Pittsburg Railways Co., whom they unanimously selected, has kindly consented to act in that capacity.

To say that further enthusiasm was elicited at the latter meeting, is putting the matter very mildly. Not only did the individual members present that evening considerably over one thousand dollars, but four of them gave an absolute guarantee that they would be responsible for raising, each one, a similar amount. This determined and confident spirit augurs well for an active and successful campaign, especially when, as we find, after the first

week's encouraging canvass, that the College has generous friends even among the Alumni of other institutions, as well as in places where it never looked forward to such sympathy and generosity.

To impress upon all such friends of the College the importance and utility of the work thus undertaken, we may be permitted to quote the very pertinent and weighty words of His Grace, Archbishop Ireland, on the occasion of his recent address to the Knights of Columbus:

"Let me say to Catholics that the greatest good they can do with money, the most precious tribute they can pay to religion and patriotism, is to aid in building up and endowing the Catholic college or Catholic university, so that fullest opportunity be given to the sons of their co-religionists to win to themselves highest academic place while at the same time growing stronger in their faith, and readier to be its champions and defenders."



### The Annual Euchre.

The annual euchre party was held in Montefiore Hall on the evening of January 13. Despite the inclement weather and the unusually slushy condition of the streets, the attendance surpassed expectations, and compensated the strenuous efforts of the committees to provide for the comfort, enjoyment and amusement, of their numerous guests.

The following young gentlemen, aided by members of the Sophomore, Freshman and First Commerical Classes, were in charge of the arrangements: H. J. Gelm, J. A. McGlade, J. H. McGraw, B. J. McKenna, and E. J. McKnight. They were very materially assisted by the following young ladies, to whom we tender our very cordial thanks: The Misses Regina Batty, Estelle Elsasser, Frances Gruendle, Emma Klein, Catherine Lager, Gertrude Lager, Regina Mabold, May Madden, Agnes McCaffrey, Margaret McKnight, Elizabeth Mc-



Crickert, Loretta McCrickert, Rose McCrickert, V. Pfeufer, May Schuster, M. B. Shultis, Pauline Simon, Marie Stattler.

### List of Prizes and Donors :

Dress Suit Case, V. Rev. M. A. Hehir; Toilet Set, Rev. John Wilms; Gold-Plated Candlesticks, Rev. P. Kwapulinski; Desk Clock, Rev. A. B. Mehler; 2 lb. Box Assorted Chocolates, Rev. J. P. Danner; Picture, Mrs. P. McGraw; Satchel, Mr. D. Maginn; Solid Gold Links, Mrs. F. Lauinger; Silk Umbrella, Mr. R. Pollard; Six Silver Ash Trays, J. C. Grogan Co.; Amethyst Pin and Links, Grafner Bros.; Silk Umbrella, Mr. B. Neiman; Fancy Vase, Mr. Henry Terheyden; Lady's Gold-Plated Hair Pin, Mr. Joseph H. Reiman; Handsome Vase, Mr. P. J. Fahey; Pipe Rack, Pipe and Pouch, Mr. Moye; Silk Umbrella, J. G. Bennett & Co.; Coat Sweater, Mr. Flor. Mansmann; Coat Sweater, W. S. Brown; P. C. Leather Pillow, Mr. H. J. Schmitt; 5 lb. Box Assorted Chocolates, Reymer Bros.; 5lb. Box Chocolates and B. B., J. K. McKee & Co.; Picture, Wunderly Bros.; \$10.00 Order for Photographs, D. Rosser; Statue of Napoleon, Gillespie Bros.; Silk ' Kerchief and Necktie, N. S. Reid & Co.; Bust of Christ, Catholic Supply Co.; Gold Mounted Pipe, Mr. Joseph Cawley; Mission Clock, S. B. Weinhaus; Picture, Mr. A. Hazin; Fancy Vase, Kaufmann Bros.; Desk Lamp, Stinson, Kennedy Co.; Gun-Metal Pocket Knife, Mr. Otto Helmold; Pocket Book, Geo. S. Haines Co.; Picture, Mr. J. Schlelein; Picture, Last Supper, Murphy Bros.; Fancy Vase, Miss M. Wasilewski; Wall Banner, Athletic Association; Mandolin, Mellor's; Fancy Vase, The Misses A. and C. Gerstlauer; Fancy Table Scarf, Miss A. Fieser; Meat Grinder, B. Gloekler Co.; Picture, Elliott's; Centre Table, Spears'; Fancy Meat Platter, Greer, Milliken Co.; Prayer Book, F. M. Kirner; Potted Plant, Mrs. E. Williams.

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## LOCALS.

Word has been received from the Very Rev. M. A. Hehir, President, that he will sail from Queenstown, Ireland, on February 24th, on board the "Adriatic," of the White Star Line. He left the College on December 8, and arrived in Naples about a week before Christmas. Whilst in Rome, he had the very unusual privilege of a

fifteen minutes' private audience with the Holy Father. At the University of Fribourg, Switzerland, he met several of our graduates, now studying theology. At Paris, he had the pleasure of meeting several more in the Holy Ghost Seminary. Passing through England, he visited a college near Liverpool, conducted by the Fathers of his order, and in Ireland he revisited his *Alma Mater* and the scenes of his boyhood. We hope to see him back early in March, much improved in health and strength by his three months' holidays.

The second term examinations were held during the week beginning January 24, and the results were published on February 1. The following students obtained first place in their respective classes: (College Department) J. H. McGraw, H. J. Schmidt, E. J. Misklow, J. H. McHattie; (Commercial Department) J. L. Wassermann, P. J. Healy, A. T. Gast, W. J. Hoarty; (Scientific Department) D. J. McFarlin, J. Piorkowski, T. S. King, R. J. Hoffmann; (Academic Department) E. A. Heinrich, L. A. McCrory, R. M. Marlier, E. J. Nemmer; (Grammar Department) L. Stemplewski, C. Pilart.

The examinations were written in all subjects, and oral in the English branches. One hundred and thirty eight honor cards were awarded.

The corridors and stairways have been beautified with handsomely framed pictures of the graduates, baseball, football and gymnastic teams; casts of various plays and past students.



## EXCHANGES.

We have noticed in several of our Exchanges and especially in those of the last month numerous articles on the subject of "College Spirit." This is a question that is of paramount importance to all students, and is well worthy of a place in any school paper. It is an undoubted fact that the success of any college depends to a

great extent upon the spirit which actuates the young gentlemen who make up the student body. This being the case, we take great pleasure in publishing a few extracts from our esteemed contemporaries which, in our opinion, present interesting and instructive views on this question.

The *Mt. St. Joseph Collegian*, among other things, has this to say: "College Spirit has a twofold meaning: to work for the good of our *Alma Mater*, and to do nothing that would bring discredit upon her.

"We forget that many times to comply with the latter part of this definition; 'to do nothing that would bring discredit upon our *Alma Mater*,' is more of an obligation than 'shouting our heads off' or winning a game."

The *Notre Dame Scholastic* says: "College spirit, what is it? What are its manifestations? Class organizations cleverly constructed, sonorous rah-rahs and the lung-power and volume of voice displayed at athletic contests? Spirit, all these characteristics of the college youth may be called. But college spirit means more. It is a more dignified, but, unfortunately, a rarer sentiment. Fidelity to an institution, acquaintance with her traditions, sympathy with her purposes, obedience to her regulations—these also are expressions of the loyalty of the true-spirited student. He neither heralds the deficiencies of his *Alma Mater* nor rails at her instructors and disciplinarians. On the other hand, he is quick to sound her praises, and is always ready to devote his talents and industry to her advancement.

"This spirit is not demonstrative, but it is none the less effective."

The *Xavier* has this to say: "It is a startling thing to say that colleges are places where one should study. We know we are old-fashioned and behind the times, but the idea will stick somehow. This being so we cannot disabuse ourselves of the idea that the real hero at college is the man who studies his lessons. This is childish and foolish we know. It is only one of the stupid convictions

we have. But after all, to the list of college ideals, should be added, we think, the ideal of scholarship. It is a strange thing to speak of in connection with a college, yet we believe it should be given a trial."

The *Fleur de Lis*, of St. Louis University, quotes from one of the speakers at the annual Alumni Banquet: "College Spirit is sublime. For it is of the same fire that warms the heart of the patriot, the same fire that tempers the blade of the soldier, the same fire that lights the path of the pioneer.

"The men who in their youth give the strongest demonstration of this spirit are found to be the men whose interests are most closely interwoven with the interests of their fellow-men. Theirs are the personalities that lend strength and backbone to enterprises of moment. As boys they were interested in the larger phases of boyhood existence, and as men they look beyond themselves. How well they know that the single selfish individual devoted to his own exclusive ends can accomplish but little, whereas the many acting in unison and harmony and inspired by a common motive can accomplish much."

From this the speaker draws a salutary lesson, which must appeal to all of us, alumni, past-graduate and under-graduate men, that if we wish to accomplish "we must all hang together."

The *Mountaineer* of December has a very good article on the same subject, from which we cull the leading paragraph: "A Freshman should be taught to love and respect his college; it should be to him the epitome of all learning and goodness; he should look to it for counsel and guidance, and it is from the principles instilled in him while attending it that he should hope to succeed when thrown upon his own resources after graduation."

The *Fordham Monthly's* December number opens with a rousing "Sonnet to College Spirit," from which it gives us great pleasure to reproduce the clever Acrostic:



Fordham, for thee the deeds that we have done  
 On foreign fields, in hostile courts and e'en,  
 Redundantly, at home, where thou hast seen  
 Defeat transmuted ere the race was won,  
 Have taught us that a truly loyal son,  
 Ablaze with love and fired with duty keen,  
 Must find requital in the brighter sheen

Caught by the gray maroon from battles won.  
 Oh, *Alma Mater*, on thy faultless brow,  
 Long seasons hence when we have left thy care  
 Let us replace the victor's wreath of now  
 E'en with full greener leaves and buds more fair.  
 Grant that the fates to us propitious be;  
 Enough! We'll share the longest palm with thee.

J. MCGRAW, '10.

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# Pittsburgh College Bulletin

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Vol. XVI.

Pittsburgh, Pa., March, 1910.

No. 6.

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## A Page of Newman's Prose Done Into Verse.

As we all know, Cardinal Newman, before his conversion to the Catholic faith, was one of the chief contributors to the celebrated "Tracts for the Times," which caused such a revolution in Anglican Church circles, in the early part of the nineteenth century. This first series of "Tracts" was succeeded by the equally famous "Sermons for the Times." The former, it is true, will never have a lasting place in literature—for, as literature, they are obsolete. Not so with the latter, which Newman wrote, when, as he says himself, "I was on my death-bed, as regards my membership of the Anglican Church." His discourses, however, were, according to Dr. Barry, "poems and transcripts from the soul, reasonings from a heavenly dialectic, and views of life, seen under innumerable lights as from some Pisgah-mount of vision. They can be read, after all the years, for their illustrations, their lucid English, their exquisite brief touches of pathos, their creative faculty, as real as Dante's yet altogether different, by which they call up the dead or the past or the invisible to our shrinking presence. His sentences glide upon a musical scale; he flows along as a river, is not fixed on canvas; in all his pages it would be hard to find a portrait of the outward man."

It was said, at the time, that his sermons beat all other sermons out of the market, as Scott's novels all other story-books. Even the sermons of later years which were professedly Catholic in every sense of the word, were read by every class of people all over

England, no matter to what religious denomination they belonged. Macaulay knew some of them by heart. Ordinary readers enjoyed them, for their graceful and flowing periods, their natural and correct language, their fresh and even sublime thoughts, as they would the novels of Walter Scott.

To justify the above estimate of these sermons, we have selected, almost at random, an extract which describes in beautiful language the impressions produced upon him at the sad spectacle of the ancient temples in their present state, shorn of their former glories both within and without. It is indeed a prose which lends itself spontaneously to verse.

### The Desecration of the Temple.

Alas ! no more within the temple walls

The unworthy sinner 's found enwrapped in prayer;  
Nor publican who strikes his breast and calls

To Christ for mercy ere he dares repair  
To where He dwells celestial as above,  
And gives Himself to all—unbounded Love.

The sacrifice is gone—the greatest loss—

The walls are torn down by Gentile hands,  
The belfry's unadorned with tow'ring cross,  
No more the pulpit thunders God's commands,  
No saintly Ambrose draws the imposing door,  
And bids a Theodosius God implore.

Instead, from house to house the Gentiles speed,

Extending some advantage to attend  
The empty worship of a paltry creed,  
Whose shallow tenets loud they recommend.  
Oh ! what a contrast are such earthly things  
To joys imparted by the King of kings !

The fire upon the altar gleams no more,  
Nor sanctuary lamp perpetual burns;  
From worship and devotion as before



The very purpose of the temple turns  
To mockeries of Sacraments most dread,  
Mere lifeless forms of a worship dead.

O barren walls, the holy ones have fled

Who labored at the altar of the Lord !

All priestly rule and blessings now are dead—

These useless things the intruders dared discard.

Most godless house, where darkness reigns supreme,  
Shall rays of light within thee never gleam ?

Alas, great Zion to the ground is razed !

The prayers that rose to Heaven from thy hill,

The sacred place where Thee our fathers praised,

And worshiped with pure hearts have long been still;

Unchristian hands the holy house debased,

And all our pleasant things are now laid waste.



## The Neo-Paganism Professed in American Universities.

By the VERY REV. JOHN T. MURPHY, C. S. SP.

### II.

All this means, what is more explicitly expressed elsewhere in the lecture, the total rejection of the Old Dispensation and the New, the denial of the sovereignty of God, of the dependence of the creature, of the fall of man, of the need of atonement, of the fact of the Redemption. It is not to be wondered at that those who have rejected the great Sacrifice of the New Law should logically throw overboard sacrifice altogether; but a little careful study of the Christian religion would have saved the lecturer from the error of ascribing a savage origin to the idea and practice of Christian sacrifice. Sacrifice, in its proper sense of an offering, whether of external sensible things or of the soul itself to God, to acknowledge

due subjection to Him as the sovereign Creator, and to honor Him, is, as St. Thomas points out, a dictate of the natural law. Hence it has been practiced by all peoples and in all ages. There is deep down in the mind of man, whether savage or civilized, a sense of dependence on a Superior Being, whom it is necessary to propitiate and honor by sacrifices of one kind or another. Christians hold that man needs sacrifice for three purposes—the remission of sin, the preservation of grace and the attainment of eternal bliss. The sin offering, the peace offering and the holocaust of the Old Law fulfilled this three-fold end of sacrifice in a partial and figurative manner; it remained for the God-Man, through the sacrifice of His human nature on the Cross on Calvary, to satisfy fully and literally the requirements of eternal justice, and at the same time secure the peace and happiness of divine grace and the means of final union with God for all mankind. For He “was delivered up for our sins.” (Rom. iv., 25); “And, being consummated, He became, to all that obey Him, the cause of eternal salvation.” (Hebr. v., 9); and we have “therefore, a confidence in the entering into the sanctuary by the Blood of Christ” (Hebr. x., 19). All these effects of the Passion and Death of Christ are fully renewed and perpetuated by what Catholics know as the Holy Sacrifice of the Mass. But Dr. Eliot tells us that his new religion “rejects the entire conception of man as a fallen being;” and that it “will magnify and laud God’s love and compassion, and will not venture to state what the justice of God may or may not require of Himself (sic) or of any of his (sic) finite creatures. This will be one of the great differences between the future religion and the past.”

With the fall of man ignored and the justice of God brushed aside, there will, indeed, be no room or need in “the religion of the future for anything propitiatory, sacrificial or expiatory.” However, in denying the fall and in shutting their eyes to the requirements of the justice of God, those “humane persons of the twentieth

century will be going counter to the beliefs and practices of all mankind, since the very dawn of creation. Even Voltaire acknowledged that "the fall of degenerate man is the foundation of the theology of all ancient nations." And the great naturalist, Cuvier, asks: "Could peoples, with so few relations with one another, with so little in common, in language, in religion, in morals, could they agree on this point of the fall of man if their ideas on the subject were not founded on truth?" This belief is found in the legend of *Prometheus Vincit*, as dramatized by Æschylus; it was taught by the Druids; it is believed by the Hindoos; it is found in the books of Zoroaster; and modern philological and ethnographical researches have discovered it in the ancient creeds of Yucatan, Peru and Mexico. Moreover, sane philosophy has to recognize it; for, as Pascal said in his *Pensees*, without this mystery of original sin, and the consequent fall, man would be, in his present condition, incomprehensible to himself; man is more unthinkable, without the light of this mystery, than the mystery itself is unthinkable to man. Indeed, no human philosophy, apart from the revelation of this mystery, could ever give any satisfactory explanation of the disorder and woe which prevail in the world. There is no other truth more important to grasp for those who sincerely wish for the embetterment of mankind. Those who ignore or reject it fashion, instead, such wild utopias as those which the new religion promises to bring in its wake.

6. "The religion of the future will not perpetuate the Hebrew anthropomorphic representations of God, conceptions which were carried in large measures into institutional Christianity. . . . The nineteenth century has made all these conceptions of Deity look archaic and crude. This negative statement concerning the new religion may best be refuted by the lecturer's own words a few paragraphs later on, where he says of it: "It is anthropomorphic; but what else can a human view of God's personality be? The finite can study and describe

the infinite only through analogy, parallelism and simile; but that is a good way." So here we have what the "nineteenth century made look archaic and crude" in the Old Revelation described as "a good way" for the new religion. It would, therefore, seem that the new religion, after disrobing itself of all the old beliefs, must turn round and don again some shreds of them to cover its metaphysical nakedness.

7. "The religion of the future will not be gloomy, ascetic or maledictory. It will not deal chiefly with sorrow and death, but with joy and life. It will believe in no malignant powers, neither in Satan nor in witches." Here we have another example of Dr. Eliot's usual method of jumbling together ideas which have nothing in common. His main purpose seems to be to contrast the glories of the new religion with the "institutional Christianity," which he derides. But he goes out of his way to bring in bits of idolatry and of savage worship, which he blends in his argument with the teachings and practices of Revealed Religion. Perhaps he is quite unconscious of the vast and vital distinctions between both; but in that case he should have left the whole subject to other hands, even to those of some other "American layman." In the passage before us he mixes belief in Satan with that in witches, and gloom and malediction with asceticism in the categories of beliefs to be rejected by the new religion. Dr. Eliot should know that no form of Christianity professes belief in witches, but that every Christian is bound to accept the very positive revelation made to us by God regarding the existence and the evil character of Satan. It is not the new religion that will drive his sable majesty out of the world, or even weaken his influence therein. Again, the lecturer ought to know that there is nothing gloomy in authentic Christianity. Peace and joy were the blessings proclaimed in the heavens at the advent of the Incarnate Word; they were the inheritance left to His own by the Founder of Christianity (St. Luke ii., St. John xiv.).



Probably the ex-president of Harvard has in mind the gloomy tenets of the New England Puritans. But whilst not gloomy or maledictory, Christianity, and, for that matter, all religion is necessarily ascetic, that is, exercising the faculties of the soul to attain their end, the knowledge and love of God, and, consequently, restraining by self-discipline and mortification the lower or animal faculties of man, which, in consequence of the disorder wrought by original sin, are constantly "warring against the spirit." Unfortunately, our lecturer does not believe in original sin or in sin of any kind. His new religion, therefore, has no use for asceticism or for repentance, since, as he tells us, "it will teach that repentance wipes out nothing in the past." This new religion is to be all joy and life, and to eschew sorrow and death. Perhaps the skilled surgeons who, it seems, are to be the priests of the new religion, will have succeeded in eliminating death altogether from human experience. This, however, is scarcely to be expected; and the multitude of humane persons of the twentieth century, as of every century before, will have to face the inevitable, as they call it. The gloom of death will flit across their joy and life and fill them with the saddest of all sadness, the pagan sadness such as runs through the writings of that most cultured votary of pleasure, Horace, whose works Newman found to be, for this reason, sad reading. Indeed, one of the greatest blessings of Christianity is the abiding solace and comfort which it offers to man in the presence of sorrow and death. Any form of religion, so called, which offers no supernatural balm for the wounds of sorrow and misfortune, no eternal hope beyond the dark portals of death, is utterly worthless. How different is the rule of historic Christianity, as embodied in the Catholic Church! A distinguished university president, a convert to the Church, has quite recently set it forth in the following words, which reflect the serious frame of mind which the world has a right to expect in university trained men:

“To many of us, and especially to those who have arrived at or passed the middle age, the Church stands prominently out as a consoler and helper in time of trouble. Few, indeed, have reached the ‘*mezzo del cammin de nostra vita*’ without having experienced the need of that help and sympathy which the Church is so well able to extend in the hour of stress and tribulation. Those who are near and dear to us are called away; friends become estranged; children disappoint; the Church is ready to pour balm into the wounds of the spirit. Misfortune and ill health dog the footsteps; the Church is there to point to a better world, where God will wipe the tears from every eye. She is there, too, to promise that when we also are called to pass ‘*ex umbris et imaginibus in veritatem*,’ she will unceasingly pray to God for us that He may give us the entry to that place of refreshment, light and peace, for which every tired spirit longs. From this point of view, few of us Catholics advance any very great distance along the pathway of life without finding abundant reason for crying out, ‘Thank God for our holy faith.’”

Compare this language of one of the foremost scientists of the day with Dr. Eliot’s description of his new religion in its relations to sorrow and death. “To the wretched, sick and down trodden of the earth religion has, in the past, held out hopes of future compensation. . . . Can the future religion promise that sort of compensation for the ills of this world? . . . A candid reply to this inquiry involves the statement that in the future religion there will be nothing ‘supernatural.’ . . . It is obvious, therefore, that the completely natural quality of the future religion excludes from it many of the religious compensations and consolations of the past.” Thus the new religion stands self-condemned as lacking the power to supply the greatest need of suffering humanity, supernatural hope and consolation.

Having thus considered with Dr. Eliot “what the

religion of the future will not be," let us now consider, with him, "what its positive elements will be." Here we are in presence of an attempt to build a great structure out of airy nothing, contrary to the dictum of that humane materialist of antiquity, Lucretius—*Nihil ex nihilo fit*. Let us see how it succeeds.

"The new thought of God," says Dr. Eliot, "will be its (the new religion's) most characteristic element. This ideal will comprehend the Jewish Jehovah, the Christian Universal Father, the modern physicist's omnipresent and exhaustless Energy and the biological conception of a Vital Force. The Infinite Spirit pervades the universe, just as the spirit of a man pervades his body, and acts consciously and unconsciously in every atom of it. The twentieth century will accept literally and implicitly St. Paul's statement, 'In Him we live, and move, and have our being,' and God is that vital atmosphere, or incessant inspiration. The new religion is therefore thoroughly monotheistic, its God being the one infinite force; but this one God is not withdrawn or removed, but indwelling, and especially dwelling in every living creature. God is so absolutely immanent in all things, animate and inanimate, that no mediation is needed between him (sic) and the least particle of his (sic) creation." We are informed that in the new religion "every man makes his own picture of God (that is, of the god to whom the new prophet refers without using capital letters). If, now, man discovers God through self-consciousness, or, in other words, if it is the human soul through which God is revealed, the race has come to the knowledge of God through knowledge of itself; and the best knowledge of God comes through knowledge of the best of the race." Here we have set forth the false doctrine of *immanence* which the Pope recently condemned in the writings of Modernists. It is a doctrine which, as we shall see, involves pantheism and must logically end in atheism. Our lecturer acknowledges, yea, boasts, that this doctrine "is fundamentally and

completely inconsistent with the dualistic conception which sets spirit over against matter, good over against evil, man's wickedness against God's righteousness, and Satan against Christ. The doctrine of God's immanence is also inconsistent with the conception that He once set the universe agoing, and then withdrew, leaving the universe to be operated under physical laws, which were his vicegerents or substitutes. If God is thoroughly immanent in the entire creation, there can be no 'secondary causes' in either the material or the spiritual universe. The new religion rejects absolutely the conception that man is an alien in the world, or that God is alienated from the world. It rejects also the entire conception of man as a fallen being, hopelessly wicked, and tending downward by nature; and it makes this emphatic rejection of long accepted beliefs because it finds them all inconsistent with a humane, civilized or worthy idea of God."

In the above description of the God of the new religion we have, as elsewhere in the lecture, some expressions, such as that "man is hopelessly wicked," and that God "withdrew" from the universe which He had created, apparently set up to be easily knocked down, carrying with them in their fall some of the most fundamental beliefs of Christianity. But the main idea of the new God immanent in every creature is bluntly anti-Christian, and, if the lecturer would only reflect and acknowledge it, anti-theistic. There is a true sense, in which it must be said that God is indwelling in the universe, and especially in every living creature; there is even a still higher and closer indwelling, which, we fear, is beyond the ken of the votaries of the new religion, the indwelling of God in the souls of His elect, through divine, supernatural grace. The omnipresence of God is an elementary truth of theistic philosophy, as well as of Divine revelation. But the mode of this omnipresence is the stumbling block of modern Kantian philosophy, which is the basis of the new religion. The



philosophy which the schoolmen adopted from Aristotle, solves this question, like so many others, in the only way which is consonant with right reason and with Revelation. God is present in everything, since He immediately operates in everything that exists (Isaias xvi.); but He is present not as a part of the essence of things nor as an accident, but as an agent is present in the object of His activity. Every created being is an effect caused by the uncreated, self-existing Being of God; and this effect is caused not only in the first creation of beings, but it continues as long as they continue in existence, just as light continues to be caused by the sun, as long as the atmosphere continues to be illumined. In the same manner God is present everywhere, not as filling space, but as the One who has given being to all things that are in space (Wisdom xi.). God is present in every being by His essence, as the cause is present in the effect; by His power, since all things are subject to Him, just as the sovereign supremacy obtains everywhere throughout the state; by His presence, inasmuch as all things are naked to His eye. Moreover, God is present in a special and intimate manner in the relational soul which is united to Him by knowledge and love—a union which is effected by Divine Grace alone, and which, therefore, exists only in the souls of the just.

[TO BE CONTINUED]



## The Tide of Life.

(From the Spanish of Manrique)

Oh ! let the soul in slumber break,  
Arouse its senses and awake,  
To see how soon  
Life, with its glories, glides away,  
And the stern footsteps of decay  
Come stealing on;

How pleasure-like the passing wind  
Blows by, and leaves us naught behind  
    But grief at last;  
How still our present happiness  
Seems, to the wayward fancy, less  
    Than what is past.

And, while we eye the rolling tide,  
Down which our flying minutes glide  
    Away so fast,  
Let us the present hour employ,  
And deem each future dream of joy  
    Already past.

Let no vain hopes deceive the mind—  
Nor happier let us hope to find  
    To-morrow than to-day.  
Our gilded dreams of yore were bright;  
Like them, the present shall delight,  
    Like them, decay.

Our lives like lasting streams must be,  
That into one engulfing sea  
    Are doomed to fall;  
O'er king and kingdom, crown and throne,  
The sea of death whose waves roll on,  
    And swallow all.

Alike the river's lordly tide,  
Alike the humble riv'lets glide,  
    To that sad wave;  
Death levels property and pride,  
And rich and poor sleep side by side  
    Within the grave.

Our birth is but a starting-place;  
Life is the running of the race,  
    And death, the goal;  
There all our steps at last are brought;  
That path alone, of all unsought,  
    Is found of all.

Long ere the damps of death can blight,  
The cheek's pure glow of red and white  
    Hath pass'd away;  
Youth smiled, and all was heavenly fair;  
Age came, and laid his finger there—  
    And where are they?

Where is the strength that mocked decay,  
That step that rose so light and gay,  
    The heart's blithe tone?  
That strength is gone, the step is slow,  
And joy grows weariness and woe  
    When age comes on.

Say, then, how poor and little worth  
Are all those glittering toys of earth  
    That lure us here—  
The dreams of sleep that death must break,  
Alas ! before it bids us wake,  
    Ye disappear.

E. R.



## Fetish Rites and Human Sacrifices Among the Native Africans.

### II.

• In order to understand the difficulty of the task that confronts the European agent of civilization—from either a temporal or a spiritual point of view—it is necessary to have a fairly correct idea of the nature of the native pagan religion, which is popularly known as “Fetish worship,” or, as it is almost universally called all over the western coast of Africa, “Ju-Ju worship.”

It would be a mistake to consider this fetish worship as the adoration of animal matter, either directly or by the medium of symbols. Exteriorly, indeed, it would appear to differ little from the ordinary and vulgar

pagan worship of antiquity. But, in reality, there is a great deal of spiritualism to be found therein, after a careful and patient analysis of their practices.

Amongst some of the Western tribes missionaries have found analogies between their divinities and the lesser gods or genii of pagan antiquity, such as Mars, Vulcan, Mercury, Neptune, Venus, etc.

But although, like the ancients, they positively believe in the existence of One Supreme Being—the Maker of the Universe—I do not believe that they have any co-ordinated system, similar to the polytheistic family of the old mythology.

They have no visible symbol or representation of that one great God whom they recognize, though in a vague, hesitating manner, and only readily assenting to it when explicitly put face to face with nature which He created. One thing at least is easily obvious to anyone who goes amongst them for the first time, viz., that they have no form of positive worship towards this Supreme Being. They acknowledge Him to be essentially and perpetually good, and, therefore, in no need of distinct propitiation. Their great pre-occupation—and in this they manifest a singular tendency to the old Gnostic or Manichean theory—their sole pre-occupation seems to be centred in another supreme principle, one always devising evil, and solely responsible for whatever malediction or affliction falls upon them. They seem to be convinced that this latter evil genius, under one or other of the numberless forms which their imagination attributes to him, and which their language variously expresses, is always pursuing them with malign intent. It is this grovelling fear of evil spirits, whom they strive to propitiate—or, rather, whom they endeavour to ward off from their incessant pursuit by various incantations and offerings—it is this fear that lies at the root of African fetishism and ju-ju worship. I should, therefore, not call it by the name of worship. I should rather call it an indirect or negative propitiation.



It is true that one will find amongst them plenty of idols, representing not, as many in Europe erroneously believe, any real gods, like those of the Greeks or Romans, but rather the innumerable demi-gods, or forms of the Evil Spirit, whom they dread almost in every circumstance, and at every moment of their life. Almost every article of industry is a symbol, and almost every living thing, outside of man, is a messenger or representative of one or other of these petty divinities; and if, as amongst the Yorubas of the Lagos hinterland, one hears of Oke, the god of the mountains, whose symbol is the stone; or of the Oricha-Oke, the god of fields and agriculture, whose symbol is a long iron bar, and his messengers the bees; or of Champana, the god of small-pox, whose symbol is a large bamboo stick, with red and white spots, and his messengers the mosquitoes and flies—one must not conclude to a semi-divinity like Vulcan or Neptune, but rather to the Evil Spirit, whom they perpetually dread, whether in the mountains or amongst the fields or even in the form of the plague.

This brief sketch would be incomplete were I not to say that—as all who have visited Africa or read descriptions thereof are well aware—there are in every village fetish or ju-ju priests, of whom the village chief or king is the supreme head. I shall not describe their practices, nor their absurd ceremonies, but shall merely profit of this occasion to answer a question suggested by the mention of this pagan priesthood.

“Have you ever seen any genuine case of witchcraft or of ju-ju incantation that would not imply fraud?” I have never seen anything of the kind. On the contrary, I have had frequent and abundant occasion to conclude that these ju-ju men, without exception, practice entirely upon the ignorant credulity of the poor native, and especially upon that grovelling fear that forms the basis of their religion.

They have a firm and universal belief in the immortality of the soul, as may be readily concluded from

the importance in which they hold their funerals, and from the different rites that enter into the celebration of the ceremony. It is this belief in the immortality of the soul, or in the life of the departed ones in another land, added to the belief that the latter retain something of their former position, with its habits and its necessities, that accounts for the human sacrifices that are still practiced among the natives—at least, in the case of chiefs and persons of considerable wealth. As the position is chiefly estimated by the number of women and slaves that make up their household and their retinue, they must be supplied with enough of both categories to sustain their dignity in the “land of the dead.” It is true that wherever the Government is established, and its administration accepted or recognized, particularly by the creation of native courts under the direction of a district commissioner, these inhuman practices are entirely condemned, and the authors thereof severely punished. But frequently, even in the very midst of an administrative centre—and, alas ! more so in remote and populous districts, where the native chiefs still rule supreme, as of old—the slaughter of human beings, especially of young women, children, and slaves, is still carried on, though with the utmost secrecy. To give an idea of the number of these human sacrifices in one particular place, let me quote the report of Colonel Brackenbury, one of the leaders of the Ashanti Expedition, under Sir Garnet (Lord) Wolseley, in 1873 (November):—

“Our principal medical officer, Dr. Mackinnon, was quartered at Coomassie, in the house of the king’s executioner, who paid him a visit on the night of our arrival, and told him that every day he killed two or three people; that he thought he killed at least a thousand a year; and that the number which he had killed in the week preceding our arrival was so great that he could not tell how many victims he had slain.”

The numbers killed are now happily not so great as heretofore in any part of the British or French protectorates, owing, more particularly, to the spread of education, and the stringent enforcement of the law and of the customs of civilization, just as soon as the authorities are made aware of any positive crime or atrocity. Unfortunately, there still exists, amongst the Igbos especially, a deep-rooted and wide-spread superstition regarding the existence of twin children. Hence the almost universal custom of sacrificing twins within three days of their birth. Happily, however, the influence of Christianity is making itself more and more felt in this respect, and only six years ago last December, King Sami of Onitsha, a member of the Roman Catholic Church, convoked a meeting of all the native tribes within his realm, favourable to European influence and civilization, to discuss and to enact the best means to put an end to the inhuman practice.

In conclusion, I venture to express the conviction that in spite of enormous odds and numberless difficulties, the problem of civilization in Africa is destined henceforth to find an assured and speedy solution.

P. A. McDERMOTT, C. S. Sp.



### St. Joseph.

What virtues must have Heaven seen  
In thee, great saint, so pure and mild,  
To have entrusted to thy care,  
The Virgin Mother and the Child !

O happy one who saw on earth  
The Precious Babe, and oft caressed  
Him dearly, fondling in his arms  
The God, Who answered his behest !

With thee He toiled, conversed and walked;  
And thee He loved with tenderest love;  
Respecting thee as guardian here,  
In place of God, who reigns above.

What joy ! But ah, the death serene !  
May this sweet hope with us abide :  
To die as thou—His hand in thine,  
And Mary, Virgin, at thy side.

E. J. MISKLOW, '12.



## The First Fathers of the Holy Ghost in America.

REV. JOHN FRANCIS MORANVILLE.

The Congregation, or Society, of the Holy Ghost, was founded in France, about the year 1703, by the Very Rev. Claude Francis Poulard Desplaces, a zealous priest of the diocese of Rennes, in Brittany, who gathered around him a certain number of holy and fervent associates, under the influence and auspices of the Holy Ghost, for the purpose of honoring in a special manner His first coming upon the Apostles, by educating missionaries for the more distant parts of the Church. The young men whom they trained, by what was considered in those days a very long and severe course of ecclesiastical studies, embracing two years of philosophy and four years of theology, were destined to the least solicited and most laborious employments on the missions, in the prisons and convict ships, as well as in the hospitals.

After long years of faithful service in the French Colonies and in the United States, during which time they were distinguished by their zeal, their spirit of humility and disinterestedness, and by their unswerving



loyalty to the Holy See, the Society succumbed to the fury of the "Reign of Terror," but resumed, in 1803, the pursuit and accomplishment of its mission. Its career, however, from this period was a chequered one, and it was on the point of dying out, in 1848, for lack of vocations, when the few but zealous members who still worked in the Colonies, seeing the fruitful work accomplished by the missionaries of the Immaculate Heart of Mary, recently established by the Venerable Libermann, a converted Jew of Alsace, for purposes identical with their own in distant heathen lands, and in the more laborious employments of the mission fields, solicited the Holy See to be united to the more youthful and flourishing Society. This union of the two Societies was approved and ordered by Pope Pius IX. under the corporate title of the "Congregation of the Holy Ghost and the Immaculate Heart of Mary," of which the Venerable Father Libermann was elected the first Superior General.

It has been our good fortune lately to discover, in the successive numbers of an old Catholic newspaper, dating from the early part of the nineteenth century, a few scattered notes that relate to the missionary career of one of those earlier members of the Holy Ghost Order, from which we have put together the following relation, which we trust will not be without interest for our readers.

The story of the Rev. John Francis Moranville, a good priest who devoted his life to missionary work in French Guiana and later in the United States, when the Catholic Church was yet in its infancy here, will, no doubt, prove of great interest to our readers. Although his life is void of the pomp and glitter attached to worldly achievements, those of us who hold in higher esteem the performances of one consecrated to God in his battle for the salvation of souls, than we do acts which attract the vain praises of men, will find it abundantly heroic.

It is to be regretted that Father Moranville's modesty prevented him from alluding to his early life. For this

reason it is impossible to state more than a few facts gathered from other sources concerning his youth—a time which, if we can safely conjecture from his later life and what is known of his parents, must have been characterized by great piety and devotion.

He was born at Cagny, near Amiens, France, in 1760; at the age of eight while pursuing his elementary studies, his proficiency in church music was recognized, and he was made a chorister in the Cathedral of Amiens. At the age of eighteen, the good bishop of Amiens sent him to the Seminary *du St. Esprit* in Paris, where, under the care of the pious Fathers of the Holy Ghost, he devoted his time and energy to the higher studies leading to the priesthood. In such an admirable institution, given to the education of priests for distant missions, the youthful Moranville's talents were highly developed and he became animated with a spirit of profound Christian charity. The ardent disposition he displayed towards his studies, his affection for his teachers and fellow seminarians, and the power of his active mind, were moulded and directed to save souls. His inclination to devote his life to missionary work was strengthened from time to time by priests returning from distant lands to visit their *Alma Mater*. These good men always brought with them many interesting stories of adventures among the savages, and, of course, impressed upon the students that these poor uncivilized people, living under the tropical sun, far from the light of civilization, were continually crying for priests—priests to teach them of Christ.

After five and one-half years of assiduous application to his studies, the humble Moranville was elevated to the priesthood. The same tender piety that characterized his seminary career, marked the beginning of his ministry. He displayed an extraordinary love of ecclesiastical duties, and his style of preaching, forcible and impressive, won him an appreciative and constantly increasing audience.

He and two of his classmates were despatched to Cayenne, the Capital of French Guiana, on the eastern coast of South America. Immediately upon his arrival, Father Moranville was appointed vicar of the principal Church in the city. To understand his missionary work in such barbarous surroundings, far from home and friends, it will be necessary to give the reader some idea of the conditions under which he labored.

The borders of French Guiana, in marked contrast to the interior, are most unhealthy. For three months of the year rain falls continually, completely inundating the land and forcing quadrupeds to seek refuge in the trees. When not distressed by such miserable conditions, Cayenne is sweltering under the fierce heat of the tropics.

The burning sun by day and the unwholesome air by night, played havoc among the foreign priests. The exertions due to answering distant calls and the lack of proper care after such exposure, showed very plainly on the most rugged constitutions.

Quite frequently missionaries were called out of the city. Often this necessitated traveling through dense forests inhabited only by wild animals, including tigers, jaguars, and large serpents.

When overtaken by night in such wild surroundings, it is necessary to build a large bonfire for the twofold purpose of warding off man-eating animals and of keeping away immense swarms of gnats and mosquitoes. Even after such precautions have been taken, the cries of fierce animals and the chattering of apes make sleeping impossible.

The struggles necessary under such a climate to rescue souls, naturally led Father Moranville to a full appreciation of their value. Like his Master, he sacrificed his very life that they might be saved; and surely He did not leave him without the necessary support in the heroic discharge of his duty.

Although one would think that, surrounded on every side by hardships, his life was void of interest;

still when his modesty permitted, he often related many curious stories showing the disposition of the natives.

On one occasion he spoke of a negro who had been condemned to death for plotting to kill his master. As an example to others, he was to be placed on a movable scaffold and have his hands and feet chopped off in different parts of Cayenne before he was finally put to death. Father Moranville remained at his side, exhorting him to accept humbly the punishment imposed by law and to place confidence in the goodness and mercy of God. The negro's right hand was severed from the body, and fell on Father Moranville's shoe, staining it with blood. When the poor negro, already weak and faint, saw what had happened, he cried out, "I beg your pardon, my father," and reaching down with his left hand, threw away the one that had been chopped off. The whole scene that followed proved a great strain on Father Moranville's nerves, but until the very last he remained with the dying man, continually suggesting some pious sentiment to console him.

Easily aroused at the suffering of others and willing to lay aside personal considerations at the call of duty, in a country whose very atmosphere threatened an early death, one can imagine the self-sacrifice of a man in the prime of life, well-educated and highly polished, toiling among savage negroes. Surely it was the grace of God that sustained him so long in his heavenly mission, and enabled his excellent constitution to endure the trials which told so soon on other priests. But, in course of time, under the constant strain and exposure, the symptoms of a disease peculiar to the country became manifest. No longer able to attend to his duties as vicar and confined to his bed, with his strength gradually wasting away, his physicians and friends soon lost all hope of his recovery. For many weeks he lingered, becoming thinner and weaker as each succeeding day passed by, until it was generally agreed that death would soon remove him to his everlasting reward. His eyes



closed as in death, not a spark of life was visible, and his physicians pronounced him dead. Immediately preparations were made for his interment, but at the end of twenty-four hours, his limbs had not yet stiffened. The body was about to be borne to its last resting place, when his servant begged to have it remain just one more day before burial. And the next day, when it was called for, the same request was made. Three days having elapsed, the flesh still being as warm as when he was pronounced dead, the servant who had objected for no other reason than her extreme regard for the priest, consented to its burial. Shortly before the time agreed upon, the servant left the room to attend to some matter in another part of the house. Upon returning, much to her astonishment, whom did she find but Father Moranville sitting erect in the coffin ! So joyful was she that immediately she proclaimed the good news to the townfolk, and everybody rushed to the house to join in thanking God. Father Moranville himself was exceedingly happy that the crisis had passed, and although he improved wonderfully, still for many months he suffered extreme debility. For a time it seemed as if he would never recover fully, but at length he gained sufficient strength to perform his duties at the altar of God.

In 1791, the oath required by the civil constitution of the clergy was demanded of all priests in Cayenne. The governor, who was an admirer of Father Moranville, misrepresented it to him; and he, naturally of an unsuspecting disposition, affixed his signature. Sometime later the good priest discovered that it was contrary to his religion, and immediately took steps to make a formal retraction. The penalty for non-compliance was death. In a formal note, of which he had many copies printed, he begged pardon of God and the Catholic people in general. One addressed to the government was placed before the door of the governor's office by night. Father Moranville departed secretly from Cayenne by boat. The next morning, when the governor ascertained his where-

abouts, another boat was sent in pursuit to bring him back. Fortunately, guided by the hand of God, he arrived safely at Surinam, where the local commander provided him with refuge from the French. Here an American ship, destined to Norfolk, Va., gave him passage, and in the latter part of 1794 or early in 1795, he put his foot for the first time on American soil.

E. J. MISKLOW, '12.

[TO BE CONTINUED]



## Easter Thoughts.

List ye to the song the angels  
Sing upon each Easter day:  
"Christ the Lord to-day is risen,  
Just as He Himself did say."

All the pains are gone forever  
Which on Calv'ry He endured  
For us, proving His affection  
When redemption He procured.

And His love for us went further  
Than upon the cross to die;  
In the Sacrament He left us  
Food, to be our souls' supply.

Let us never cease to thank Him  
For the gifts bestowed on man;  
With the angels let us also  
Give Him praise as best we can.

J. F. CORCORAN, '12.

## The Lowly Slave.

It was our good fortune some time ago, in thumbing the pages of an old newspaper of seventy years ago, to meet with a long letter of an unknown correspondent who is describing the details of his conversion to the Catholic faith. The gentleman in question is travelling through the South like a devout pilgrim, in quest of those quiet scenes where, absent from the turmoil of religious strife and wrangling, he could, in this solitude of body and soul, finish the examination of Catholic dogmas which he had begun while in the communion of his sectarian brethren.

Florida is the scene of the incident he relates, and of which our readers will appreciate a summarized account. The tale is unadorned save by its natural simplicity. Amidst depravity, decay and death, which he describes as forming the most prominent features of that place, he looked in vain for some traces of the faith which, he was told, had once been popular in that rich territory. But he looked in vain for fully twelve months, when, lo ! like of old when wise men sought that precious pearl, they found it in a manger, so now an humble follower of that Lamb Divine was found in circumstances of His Lord, whom he adored. Yes, a poor slave, a lonely man, the sole inhabitant of a miserable log cabin was the only representative he found of the lowly Babe of Bethlehem's wretched'shed. He had seen Him there before, but who had dreamed to find so much treasure in such a homely vessel. Yet, so it was. No doubt, the home-spun phraseology in which the discovery was made, will cause a smile, but take it as it was given. "Well, uncle Bob, where did you hold forth last Sunday?" "I 'spose 'hold forth,' Massa, means preach, but who gin me right to preach?" "Why you're one of the talented ones in these parts, and I supposed, as a matter of course, you occasionally preached." "I knows dat's de way dey do here, but I's not dis sort. I don't hold de kind ob

doctrine dey do here, no how." "Uncle Bob, you are a mighty queer sort of a fellow; why is not the Methodist doctrine good enough for you? It seems to be so for most of the people in this part of the country, whether Baptist, Presbyterian, or anything else, for there is a great variety to choose from?" "Hah! Massa, dat a'in jis de ting, dey am too many, and dey all contradict demselves and one anoder; dat's not my kind of doctrine."

He felt some disappointment on the ground of not finding him what he had from his deportment supposed him to be, a pious man. He resumed, "Well, Uncle Bob, you don't love the Saviour then, and you are making no preparation for the world of spirits?" "I don't know as to dat, Massa, der's not much chance here, I do as well as I can." "Well, Bob, since you are so particular about your faith, tell me what is good enough for you; what are you?" "Ah! Massa, my faith am not much loved here." "Well, no matter, only tell me what it is." "Well, Massa, I am a Catholic."

The writer of this was not then a professed Catholic, but he was anxiously seeking to have that faith, once delivered to the saints, revealed to him, and left no opportunity of satisfying his mind.

Judge, then, of the joy this unexpected discovery produced. It need only be said, that tears were scarcely restrained. The right hand of fellowship was at once extended, and clasped in that of the poor negro, while the heartfelt expression simultaneously escaped from the trembling lips—"Oh! Bob, little did I think to find a 'brother' in the wild woods here."

There is not space here to record all that immediately followed, or the results of after interviews. Let it be sufficient to say that, when a child, he was a slave in Washington City, that he was there baptized, and instructed from the Catechism. He was snatched away from the fostering care of the Church there, and removed to the extreme South, while still a child; and though naught but the merest outline of his faith had been impressed upon his mind, yet, even now, although placed in the most unfavorable circumstances, at the tender age of childhood, and remaining thus until age had disrobed his head of its natural covering, he had owned no other name than Catholic, and entertained no other creed.



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## EDITORIAL.

### *Return of the Very Rev. President.*

It was indeed with sincere feelings of joy and pleasure that, on Wednesday morning, March 9th, the students of the College extended to their Very Rev. President a hearty greeting and a warm welcome home from his long journey and after his brief but pleasant sojourn in the lands beyond the sea. Though distance removed us far from the scenes of his extended tour, we had from time to time a fleeting glimpse of the varied and interesting stages of his travels, so that it was with the keenest of anticipation that we had been looking forward to the period of his happy return. We had heard with genuine satisfaction, akin to a feeling of pride,

of the momentous interview which he was privileged to have with our Holy Father the Pope, and were, in consequence, naturally and intensely eager to hear from his own lips the detailed account of what must have seemed to him the most precious incident of his journey.

After the rendition of a very select and appropriate programme, which included orchestral pieces as well as two fine choral selections specially prepared by Professor Caspar F. Koch, an address on behalf of the student body was presented to the Rev. Father, by J. A. McGlade, '10, President of the Senior Class. In response, the Very Rev. Father Hehir, who was received with deafening and enthusiastic applause, gave a brief account of his tour in Europe, acknowledging what a happiness it was for him to see the years of the past rolled back into months when visiting the scenes of younger days, both in childhood's home and in the halls of his *Alma Mater*, as well as in beholding, even in distant lands, the honors and successes attained by the students who had gone forth from here to bring new glory to Pittsburgh College. The chief incidents of his journey, which happily coincided with such interesting events as the Christmas celebrations in Rome, the floods in France, the elections in England and Ireland, were some of the unusual circumstances that gave an added interest to his travels. He dwelt particularly upon the great satisfaction he experienced in his searching inquiry into educational conditions and progress in European colleges and universities, which he had made it his principal duty to visit. In Ireland, especially, he was struck with the wonderful activity and earnestness with which all classes were inspired in their zeal for education in all its phases, from the elementary schools and training colleges up to the university. The peroration of his discourse, as we naturally expected, was a detailed and touching account of his interview with the Holy Father and of the infinite pleasure which it gave him to behold face to face the great and saintly Vicar of Christ, from

whom he had received, for each one of us, as well as for the faculty, the community, the alumni, the parents, friends and benefactors of the College, a most special and paternal benediction.

The proceedings terminated with the granting of a half-holiday, in honor of the occasion, which favor was received with enthusiastic cheers.



### ***Suicides in Foreign Lands.***

A non-Catholic German paper calling itself *Der Alte Glaube* (The Ancient Faith), draws a contrast, which is, indeed, very striking, between Saxony and Spain. One would naturally expect from such a source, not wholly disinterested, that the contrast would be in favor of the former and to the detriment of poor, oft-maligned Spain. But, to our great surprise, we find it to be quite contrary. It says that, according to the latest statistics, Saxony counts 330 suicides a year, per million of inhabitants, while Spain counts 18, thus making Spain have about 18 times fewer suicides than this little Kingdom, deeply impregnated with "socialism" and "reform."



### ***St. Patrick's Day Celebrations.***

St. Patrick's Day ! An undefinable something forces all men to acknowledge and publicly acclaim its presence. The universality of this celebration is undeniable, is expressive of the universality of the faith which that glorious apostle planted in the very soil of Ireland, symbolical of inseparability as the Shamrock is of unity.

We may peruse all history's pages, search through the traditions of every people, but no where else in the past, no where even now in the present, can there be found such an unanimous consensus of views in regard to the honoring of mortal man.

This wonderful celebration is expressive of the unity of the Irishman's faith, of his love of his Church, his veneration for her founder, his readiness to suffer persecution for her glory, exile for her freedom and poverty for her advancement.

This celebration demonstrates the esteem and love all men have for that glorious apostle of the Emerald Isle, who, in the face of seemingly insurmountable difficulties, planted the Christian faith, and converted a whole people who will ever feel grateful for the religious comforts they enjoy, and whose conversion was effected without the loss of a single life.



## ATHLETICS.

### **The 'Varsity.**

The fine weather of the past few weeks has brought out the candidates for the 'Varsity. A very successful season is looked for as the material has been displaying mid-season form.

The available players are: Pitchers, Egan and Rodgers; infielders, McGuigan, White, Gelm, Mellody, Furlong and O'Shea; outfielders, McKnight, Fedigan, Curran; catchers, Sullivan and Dugan.

McKnight, who graduates in June, is looking forward to the best season of his distinguished college career. McGuigan, last season's star third-sacker, is also in fine form.

One of the hardest schedules in the history of baseball at P. C. has been carded for the team of 1910.

The following is the schedule:

- April 15, Allegheny College, at home;
- April 22, Kenyon College, at home;
- April 23, Slippery Rock Normal, at Slippery Rock;
- April 30, Carnegie Tech., at Tech. Field;
- May 2, Indiana Normal, at home;
- May 7, Allegheny College, at Meadville;



May 10, Bethany College, at home;  
May 18, Grove City, at home;  
May 23, Westminster College, at home;  
May 28, Carnegie Tech., at home;  
June 11, Indiana Normal, at Indiana;  
June 15, Ohio State Northern College, at home.

#### **The Reserves.**

The following are the candidates for the team: Ray Collins, David Creamer, Frank Creamer, King, Hannigan, Isherwood, Furlong, Cousins, Itzel, Lappan, Leger, Foley, M. Walsh, O'Connor, Dennis Sullivan, Daniel Sullivan, Crawl, Baumer, Snyder and Koruza.

Games have been arranged already with the Carnegie Tech. Freshmen, St. Thomas' High School, Braddock, and Union High, of Turtle Creek.

Other games are pending with W. and J. Academy, Washington High, East Liberty Academy, Greensburg, Beaver Falls, New Castle, Allegheny, Clairton, East Liverpool, Jefferson, Tarentum, Irwin, Connellsville, Oakdale and Vandegrift High Schools; also with Shady-side Academy and Jeanette High.

#### **The Academics.**

Material for the Academic team is excellent and abundant; there is no doubt that a strong aggregation will be evolved. Practice games have been played under the eye of the Manager, and he realizes that he will have no little difficulty in deciding between contending aspirations for the several positions. Following are the candidates: Beadling, Briggs, Butler, Byrne, Caveney, Connolly, Criste, Dunbar, Emmerling, Gearing, Haber, Heinrich, Heyl, Holohan, Kalinowski, Mamaux, Moore, Reilly, Roza, Slater, Sorce and Sunseri.

#### **The Minims.**

After the 'Varsity, the best known of the college teams, rejoicing under the name of Minims, will be in the field this year to meet all opponents of a youthful

age and defend the colors transmitted to them through a long series of victories in past years. The following candidates have handed in their names and are proving good in practice: S. Adamczyk, G. J. Angel, L. F. Brennan, J. M. Cain, E. J. Dowling, C. J. Duffy, J. E. McGee, L. D. McNanamy, R. M. Marlier, J. J. Reilly, L. F. Seifried, S. P. Sunseri and J. Tysarczyk.

#### **The P. C. Independents.**

As is customary each year during the baseball season, the Junior boarders have organized under the name of "Independents," with James Dannemiller, of the Second Academic, as Captain. They are relying upon Driscoll and Kenny to do the pitching, while Travers and Woodward will take charge of the receiving end, and the infield will be well looked after by Dannemiller, Ackerman, Heidenkamp, Manley and Duffy. In the outfield the candidates selected are Hoffmann, Huckestein and Drengatz. With abundant opportunities for practice, they bid fair to uphold the reputation which this, the most youthful of all the teams, has attained in past years.



## **ENTERTAINMENTS.**

It is our pleasure to chronicle quite a number of orchestral, recitative and other selections, rendered in the College on Sunday evenings. Debates, too, have been in evidence, and all showed careful preparation. We append the numbers of the programmes:

March,	Light and Happy,	<i>Gowan,</i>	Orchestra
Recitation,	The Piece That Johnnie Spoke,	.	.
	Perry J. Crowl		
Vocal Solo,	A Solemn Thought,	John F. Tobin	
Cornet Solo,	Heart's Joy,	Faustine M. Boenau	
Recitation,	Selected,	Norman R. Heyl	
The Old Church Organ(Trust in God),	<i>Isenman,</i>	Orchestra	

- Monologue, Some Things I Can't Forget, James J. Hawks  
 Violin Solo, The Legend of the Rose, Raymond A. Siedle  
 Essay, . . . . . Adrift, . . . . . Stephen Sweeney  
 Recitation, . . . . . College Oil Cans, . . . . . George A. Baumer  
 Waltz, . . . . . Ciribiribin, . . . . . *Pestalozza*, . . . . . Orchestra  
 Chorus, . . . . . The Old Oaken Bucket, . . . . . Junior Boarders  
 Essay, . . . . . Albertus Magnus, . . . . . John D. McConigley  
 Recitation, . . . . . The Monk Felix, . . . . . Michael Yesko  
 March, . . . . . My Merry Irish Widow, . . . . . *Recker*, . . . . . Orchestra  
 Chorus, . . . . . Games of Childhood Days, . . . . . Senior Boarders  
 Monologue, . . . . . Memories, . . . . . Grattan M. Dugan  
 Flute and Piano, . . . . . Kinloch of Kinloch, . . . . .  
 . . . . . John J. Koruza, Clarence S. Merkel  
 Essay, . . . . . The Rise of Democratic Government, . . . . .  
 . . . . . Francis J. Mueller  
 Overture, . . . . . Tower of London, . . . . . *Isenman*, . . . . . Orchestra  
 Monologue, . . . . . Some Things That I Remember, . . . . .  
 . . . . . James J. Hawks  
 Chorus, . . . . . Sweet and Low, . . . . . Sophomores  
 Violin and Piano, . . . . . Sonnds From Home, . . . . .  
 . . . . . F. S. and Carl Clifford  
 Mandolin and Piano, . . . . . Southern Airs, . . . . .  
 . . . . . E. J. McKnight, A. F. Reilly, C. J. McGuire  
 Recitation, . . . . . Keeping His Word, . . . . . Gerald J. Angel  
 My Pretty Little Maid of Cherokee, . . . . . *Williams*, . . . . . Orchestra  
 Recitation, . . . . . Somebody's Mother, . . . . . Edgar Kenna  
 Chorus, . . . . . When the Swallows Homeward Fly, . . . . . Juniors  
 Piano Solo, . . . . . Edelweis Waltz, . . . . . *Vanderbeck*, . . . . . Leo A. McCrory  
 Medley March, . . . . . Be Jolly, . . . . . *Piantadosi*, . . . . . Orchestra  
 Violin and Piano, . . . . . Plantation Airs, . . . . .  
 . . . . . A. J. Brown, J. P. Egan  
 Recitation, . . . . . Outdoor Meditations, . . . . . Edward J. Manley  
 Violin and Piano, . . . . . At the Masquerade, . . . . .  
 . . . . . J. Heidenkamp, C. J. McGuire  
 Gavotte, . . . . . First Heart Throbs, . . . . . *Eilenberg*, . . . . . Orchestra  
 Recitation, . . . . . The Mule, . . . . . Albert J. Mamaux  
 Vocal Solo, . . . . . Pony Boy, . . . . . James M. Tracy  
 Recitation, . . . . . Even This Shall Pass Away, . . . . .  
 . . . . . Raymond M. Marlier  
 Waltz, . . . . . The Use of Moonlight, . . . . . *Williams*, . . . . . Orchestra

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# Pittsburgh College Bulletin

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No. 7.

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## What To Be?

What to be? O child of the wakening mind !

What to *be*, is the master query ;

Though *doing* may urge, its place is behind :

The eagle is more than the aerie.

What to be—but the same thy Creator meant,

Since His is the start and the finish

Thy substance a talent to nothingness lent,

Thy self-debt can never diminish.

Concurring with Him is our way to avail,

We'd cease if we missed His upholding;

In creatures as friends His strength cannot fail;

Then growth is but grace's unfolding.

For fruiting to bourgeon is Heaven's behest—

To napkin the pound was a treason;

But surest the grapes when vines are the best;

So *be* and you'll *bear* in due season.

G. L.



## The Neo-Paganism Professed in American Universities.

By the VERY REV. JOHN T. MURPHY, C. S. SP.

### III.

This rational and, at the same time, Christian view and explanation of God's omnipresence is radically opposed to the doctrine of *immanence*, which, we are told, is to be the most characteristic feature of the new religion. *Immanence*, as interpreted by its supporters, from Kant down to the Harvard lecturer, means that God is present in every being, and especially in living beings as part of their essence. In other words, every being is a part of God. This doctrine makes all beings, in their several spheres, especially, of course, humane persons, so many gods. God is what their individual consciousness represents Him to be, and nothing more; their beings and lives and movements are those of God. And this is the perverse meaning they give St. Paul's words to the Athenians: "In Him we live, move and are" (Acts xvii., 28). There is a fathomless abyss between the omnipresence of God by essence, power and presence, and between even His special presence in the souls of His elect by the knowledge and love which are the effects of His grace, and the *immanence* which represents God as sharing His very essence with His creatures, and thereby making them, as the serpent promised Eve, "be as Gods" (Genesis, iii.).

This doctrine of the *immanence* of God in created beings, as interpreted by its votaries, is nothing more or less than rank pantheism. And pantheism dissolves logically into atheism. For cause and effect cannot co-exist; and if God shares the essence of His being with creatures, which have only participated being, He cannot at the same time be the Great First Cause, the eternally self-existing Being, which reason postulates as God; and therefore there is no God outside the creature, which

means that there is no God at all. Yet this is to be the main, "the most characteristic, element" of the new religion. The consequences of such a notion of God are far-reaching. It does away with all objective truth outside man's own consciousness; it rejects all revelation other than that which man develops within himself; it sweeps away all ethics and morality save what is agreeable to the individual or collection of individuals at a given time; it brings God down to the level of the creature, and makes man his own God, irresponsible save to himself. And we are told that man thus raised to the dignity of a self-conscious god, will straightway cease to be selfish, and will go out of himself to "universal love and service." When we reach this point of Dr. Eliot's description of his new religion and new God, we are prepared for all manner of extravagant utterances regarding the beneficent effects that will follow. "It will teach a universal good-will, under the influence of which men will do their duty, and at the same time promote their happiness." "The new religion will foster powerfully a virtue which is comparatively new in the world—the love of truth and the passion for seeking it." "The new religion affords an indefinite scope or range for progress and development. . . . It is not bound to any dogma, creed, book or institution." The lecturer thinks that the new religion will be "as helpful to the spirit of man" as what he calls "the *numerous deities* revered in the various Christian communions—God the Father, the Son of God, the Mother of God, the Holy Ghost and the host of tutelary saints." Fancy the deep knowledge of Christianity displayed in this last sentence by the president of Harvard University! Yet it is on a par with the rubbish scattered all through the lecture. Worst of all, the lecturer winds up with what must appear to the rationalist even a gross libel on the Gospels, but what must shock the Christian as a horrible blasphemy. After telling us that what he calls "the numerous deities—God the Father, the Son of God, the Mother of God, the

Holy Ghost" are to be brushed aside by the religion, that its "scientific doctrine of one omnipresent Energy" is fundamentally and completely inconsistent with the dualistic conception which sets spirit over against matter, good over against evil, man's wickedness against God's righteousness and Satan against Christ," that "in the future religion there will be nothing 'supernatural,'" that "its sacraments will be, not invasions of law by miracle, but the visible signs of a natural spiritual grace" (whatever that means), that "the completely natural quality of the future religion excludes from it the religious consolations of institutional Christianity," that "the future religion will not undertake to describe, or even imagine the justice of God," that "the new religion will teach no such horrible and perverse doctrines" as "the prevailing Christian conceptions of heaven and hell" which, we are told, "have hardly any more influence with educated people in these days than Olympus and Hades have"—after telling us all this, the president *emeritus* of Harvard concludes: "Finally, this twentieth-century religion is not only to be in harmony with the great secular movements of modern society, but also in essential agreement with the direct, personal teachings of Jesus, as they are reported in the Gospels. The revelation he (sic) gave to mankind thus becomes more wonderful than ever."

Indeed, this gloss on the Gospels and on the teachings of Jesus Christ, the Son of God, is "more wonderful than ever" was conceived by gnostic or agnostic, by pagan or heretic. It is left for the forty years' president of the leading American university to set forth as the only acceptable religion of humane persons the pantheism, and atheism, the self-worship and self-chosen ethics, of the pagan past, and clothe them in some of the tattered garments of Christianity.

Dr. Eliot's fellow professors appear to be less squeamish about preserving even the semblance of Christian garments for their religious and ethical theories.



They, if we are to believe the statements already referred to, frankly reject Christianity and all its belongings. They rejoice with far more outspoken glee at the overthrow of the beliefs of ages. In reading their rapturous onslaughts on the most cherished tenets of Christianity, one is reminded of what a great English layman, who knew something of the nature and history of Christianity, as well as of paganism, Mr. Gladstone, once wrote in comment on the anti-Christian teachings of a celebrated professor of the dechristianized Sorbonne: "I own my surprise not only at the fact but at the manner in which in this day writers, whose name is legion, unimpeached in character and abounding in talent, not only put away from them, but cast into shadow or into the very gulf of negation itself, the conception of a Deity, an active and a ruling Deity. Of this belief which has satisfied the doubts and wiped away the tears, and found guidance for the footsteps, of so many a weary wanderer on earth, which among the best and greatest of our race has been so cherished by those who had it, and so longed and sought for by those who had it not, we might suppose that if at length we had discovered that it was in the light of truth untenable, that the accumulated testimony of man was worthless, and that his wisdom was but folly, yet at least the decencies of mourning would be vouchsafed to this irreparable loss. Instead of this, it is with a joy and exultation that might almost recall the frantic orgies of the Commune, that this, at least at first sight, terrific and overwhelming calamity is accepted and recorded as a gain. For those who believe that the old foundations are unshaken still, and that the fabric built upon them will look down for ages on the floating wreck of many a modern and boastful theory, it is difficult to see anything but infatuation in the destructive temperament which leads to the notion that to substitute a blind mechanism for the hand of God in the affairs of life is to enlarge the scope of remedial agency; that to dismiss the highest of all inspirations is to elevate the strain of human thought

and life; and that each of us is to rejoice that our several units are to be disintegrated at death into countless millions of organism; for such, it seems, is the latest 'revelation' delivered from the fragile tripod of a modern Delphi."



### ☉ Sol Pulcher!

What joy arises in the heart at morn,  
When one beholds Aurora's brilliant train  
Illuminating all the eastern sky,  
And darkest night retreating from her reign!

And at the birth of day arise the birds  
Refreshed by slumber in the dewy trees,  
Whose cheerful voices ring in accents clear  
O'er hill and dale, to signal and to please.

But soon in all his glory gleams the sun,  
Extending horizontal beams of light  
O'er all the earth, and penetrating far  
Within the gloomy valleys left by night.

Until at noon behold the brilliant day  
When all is bright and calm; and towards the west  
He hastens in his course, dispelling gloom  
In some far land where men are still at rest.

At twilight still we see the golden bed  
Wherein he seems to rest beyond the skies;  
And in the east where he resplendent rose,  
The sable shades of pitchy night arise.

E. J. MISKLOW, '12.



## A Brave Struggle.

It is impossible to avoid being deeply moved, even at this distance from the actual scene, by the desperate struggle now waging in France, not merely for education, but for the very souls of the future generation of Frenchmen. It is not our purpose here to dwell upon the mere facts in the case, as they have now become the common property of even the greater part of the secular press. But there is an ethical, as well as an educational, aspect of the struggle which may not unfittingly demand notice even in a college journal. Rather should we say that for such a journal and its readers, no more fitting subject could be suggested for consideration.

The mere fact of the recent condemnation of certain school-manuals proposedly hostile to religion, though a direct occasion of the conflict, has now come to be acknowledged as altogether a secondary issue, giving place in importance to the larger and fundamental questions of the godless atmosphere of the so-called neutral schools, and, still more, the rights of parents over the education of their children. No impartial mind will contend or deny the Bishops' right to guide the consciences of their flocks in a matter so palpably within the sphere of faith and morals. Nor will any one deny the anti-religious and prejudiced character of the works condemned.

What is most surprising is the open and shameless manner in which the Government, ignoring the concessions and expressions even of such infidel men as the original authors of the neutrality law of 1882, is condemning, one by one, the whole body of the Episcopate for doing what is their plain and simple duty—and what the minimum of religious and civil liberty would entitle them to do.

The Church has never accepted—nor can she do so—neutrality as a positive principle. All she may do is to tolerate it as a *modus vivendi*. But she has always

insisted that it was never intended to be anti-religious. "It is indispensable," said Paul Bert, "that the law be able, without hurting the conscience of the father of the family, to oblige him to send his child to school." Ribere, who sponsored the original bill in the Senate, declared that "the school was not to be religious nor anti-religious, and that all declaration or expression of atheism or deism was to be avoided on the part of the State." Even Jules Ferry, the author of the law, directed the teachers to ask themselves this question before entering upon their work: "Ask yourselves if a single father of a family, present in your class and listening to you, could, in good faith, object, or refuse his assent, to what he should hear you say? If so, abstain from all such teaching!"

The *Journal Officiel* of August 2, 1882, in giving official instructions relative to the application of the law, published the following prescription: "The school-master is not at all charged with making *ex professo* a course of instruction upon the nature and attributes of God; the teaching which he is supposed to give to all indiscriminately must be restricted to two points; first, he must teach them not to pronounce lightly the name of God; he will associate closely in their mind, with the idea of Primary Cause and of Perfect Being, a sentiment of respect and veneration, and he will accustom each one of them to surround this notion of God with the same respect, even when the latter would thus present itself to his mind in a form different from that of his own religious belief; secondly, without any preoccupation about the prescriptions peculiar to any one of the various communions, the teacher must devote himself to make the child understand and feel that the first homage he owes to the Divinity is obedience to the laws of God, revealed to him by Conscience and by Reason . . ."

These are, indeed, prescriptions, that would do honor to many of our own legislators, and would appear, perhaps, to some of our non-sectarian educationalists too



much of a concession to "religious prejudice." But there they are, consigned in black and white to the pages of the Statute Books of France, without having ever been repealed or retracted. And yet these "protected" manuals contain formal arguments against the existence of God, and against the most elementary principles of Christian morality, including attacks upon law, conscience and all religion. Some of them even go so far as to qualify the belief in a future eternal punishment as immoral, and the teaching of Christianity as scandalous and ridiculous! And at the very moment these authors are thus stigmatizing the teachings of the Church, and condemning, not to say criticizing, the belief of the great majority of French citizens, they are themselves theoretically and frantically lauding and extolling liberty of speech in the press and on the platform. Even since the Concordat has been abrogated and the absolute equality of all religious worship established on an independent footing, the State has guaranteed that the exercise of religion shall be positively free. Now, if the Catholic Religion declares, as she does, that the primary object of her worship is the sanctification of her children in this life, and their eternal salvation in the life to come, how could she be true to her herself and to her mission if she failed to point out to her children, as an insuperable barrier to that object, nay as things destructive of that object, works that would teach those children the contrary of her fundamental tenets? He who wishes the end, say the philosophers, wishes necessarily the means essentially connected with the end. But as means conducive to, and connected with, the religious worship of the Catholic Church, the following are essential: to teach, to legislate, to govern, to administer, to judge and to repress—six powers spiritual in their object but external in their exercise, which the State must include in the protection which it extends and guarantees to the free exercise of the Catholic worship. Before the present state of things, there was less freedom for the clergy

in matters religious—at least, their legislation or administration had been hampered by official compact that would seem at times tyrannical. But their right to the condemnation of books and writings against faith and morals was never disputed under any of the governments that had succeeded one another in France during the nineteenth century. Now comes the government of “absolute freedom of religion,” and the first thing it does is to condemn the entire Church in the person of its Primate-Cardinal for the unanimous action of its pastors, which they, who are alone the proper judges thereof and the sole authoritative and legitimate interpreters of their fundamental rights, have declared to be an essential and imperative duty of their faith and Church !

What fair-minded or impartial person will hesitate to see in all this, not only an act of malignant persecution, but of open injustice, and an infringement upon the most elementary claims of liberty, which should meet with universal reprobation !

T. J. SZULC, '10.



## The First Fathers of the Holy Ghost in America.

REV. JOHN FRANCIS MORANVILLE.

### II.

At Norfolk he boarded a packet for Baltimore, where he arrived without sufficient funds to release his trunk. The amount necessary was borrowed from the priests of St. Mary's Seminary. Soon after his arrival, he inquired for Bishop Carroll; and, much to his surprise, found him in a small room of a two-story building adjoining St. Peter's Church. The modest surroundings of a bishop, who had the whole United States as a diocese, amused Father Moranville; and quite frequently after-

wards he spoke of how he first found the celebrated dignitary. The Bishop received him very kindly, but had no immediate use for him as a missionary because he could not speak English. After studying an English grammar for three weeks, he declared that he had a competent knowledge of the rudiments of our language, and secured a position as teacher in the Academy of a Madame Lacombe.

At this time, many who had fled from before the fierce flame of the Revolution, and a number of inhabitants of St. Domingo, who had escaped the massacre of 1793, resided in Baltimore. Until 1776 there was but one church in the city, St. Peter's, none being erected at the Seminary until 1808. Considerable attention had to be given these strangers, who, without the greatest care, became indifferent towards their religious duties. Realizing his fellow countrymen's need to hear the word of God preached in their native tongue in America, Father Moranville offered himself to Bishop Carroll, to say Mass and preach in French at St. Peter's Church, at eight o'clock on Sundays and holidays. The request was gladly granted. His eloquent preaching and the singing of the choir under his able instruction, attracted the French from all over the city. His pleasant ways made him especially beloved; in fact, there was not a more popular priest in Baltimore at the time.

About 1802, when the terrors of the French Revolution had subsided, Father Moranville returned to France to visit his parents, after an absence of eighteen years. On this visit he became troubled as to which country, the United States or France, he should devote his attention. The decision was left to a prudent and holy man, who decided that in the former his work would contribute most to the glory of God. Accordingly, he returned to Baltimore in 1804, and was appointed pastor of St. Patrick's Church.

The same zeal and perseverance that characterized his work in French Guiana, marked his first days as

pastor of St. Patrick's. It was not long before he became accustomed to his regular duties and began to manifest a great interest in his flock, devoting much attention to the luke-warm members whom he reminded of their duties towards God and the Church. The great interest he displayed in his parish soon became evident from the large attendance at the services. In fact, the number of his parishioners became so great that Bishop Carroll's permission was asked to erect a larger and more handsome edifice.

The difficulties he encountered were numerous. The congregation was poor, and, to realize his design, he had to place reliance in God and his own personal exertions. From individual generosity he raised enough money to erect one of the most beautiful churches of the time in the United States north of New Orleans. When the magnificent edifice was completed, a creole of the West Indies, a member of his congregation, contributed one thousand dollars towards a parish house, which was built on a lot adjoining the Church.

The parochial residence was a model for neatness and cleanliness. He had taken a vow of poverty, and those who visited him often spoke of the modest condition of his room. All it contained was a table, covered with books and papers, a few chairs, his bed, and a number of small religious ornaments. But he spared no pains to secure everything necessary to beautify the house of God and to conduct services in a style in keeping with its beauty. The best pulpit orators of the time were secured; church music, under his direction, was given special attention; and many minor matters were ably cared for. The children of the congregation loved him so tenderly that they all rallied round him. He organized them into classes for instruction, and visited the parents of those who were negligent.

To stimulate devotion to the Blessed Sacrament, an association was organized for its perpetual adoration. For one-half hour weekly, each member remained in



prayer before the tabernacle. Within a space around the Church, enclosed with a brick wall, an annual procession was held on the Sunday within the octave of Corpus Christi. On one occasion, Archbishop Carroll's permission was secured to make it an event of extraordinary importance, by extending the route through a few of the principal streets of the city. The reverend clergy of St. Mary's Seminary, with their venerable superior, the Rev. Francis Charles Nogot, consented to assist, and on Sunday, June 16, 1811, the procession left the gates of the Church. The way was led by a large number of gentlemen, who willingly lent their aid; and behind them, followed a host of young ladies, clad in white. Youths strewed the path with beautiful flowers and perfumed the air with incense. The chant of the seminarians, so noticeable on such a public occasion, heralded the approach of the clergy. Under a magnificent silk canopy, the Sacred Host, in a brilliant ostensorium, was borne by the venerable Father Nogot. The pastor directed every movement of the procession, and occasionally his voice could be heard *in altissimo*. After the return to the Church, this procession, up to that time one of the most brilliant ever conducted in the United States, was ended with solemn benediction of the Blessed Sacrament.

E. J. MISKLOW, '12.

[TO BE CONTINUED]



## Spokes in the Wheel of a Century's Progress.

When the Almighty created man, He made him perfect; perfect in mind and in body. As a consequence of his fall and expulsion from Paradise, man lost his perfection; he became subject to sickness and other bodily evils, and his intellect was no longer so highly developed; he had lost the quality of omniscience. But



to counteract these bad effects, God imprinted, in the human heart, a desire for advancement, and a thirst for progress. This desire and thirst have been preserved, and rather increased than diminished, ever since that time.

During the prehistoric ages and also the first centuries of which history relates, man made but little progress, except to substitute bronze and, later, iron for stone in the manufacture of his crude weapons. During the centuries so incorrectly and so unjustly called the "Dark Ages," the first rapid strides were made toward mechanical and industrial perfection, and in the course of these years, some very important inventions were perfected.

But as regards inventive genius and progress, the Middle Ages can in no way be compared to the past century, during which most modern inventions were made and the old ones improved. What discoveries of our ancestors can be compared to the locomotive, the telephone, the steamboat, glass, steel, etc., as far as practical utility is concerned?

One of the fields most attractive to modern ingenuity is that of aerial navigation. The pioneer experimenter in this field was Santos-Dumont, a young Brazilian, who, about ten years ago, rounded the Eifel Tower of Paris in an airship of his own construction. While men had successfully navigated the realms of the air previous to Dumont's time, it was in balloons, entirely at the mercy of the winds; Dumont was the first human being to sail the atmosphere in a steerable balloon, in a dirigible. After this many others experimented along this line, but met with little success. One of these was Professor Langley, who, in 1903, constructed an aeroplane, which was a dismal failure because strength had been sacrificed for lightness. In 1905 the Wright Brothers of Ohio startled the world with their remarkable flights at Dayton. After them in rapid succession, the names of Farman, Curtiss, and Pauhlin were flashed

from continent to continent on account of their sensational flights. But it remained for a daring Frenchman to effect the conquest of the English Channel by air, a feat which had been attempted before, but always without success. In the latter part of 1909, the intrepid Bleriot set out from a point near Calais in his tiny monoplane, and landed on the opposite shore near Dover. His speed on this epoch-making trip was so great that he soon distanced the accompanying boats.

Fifty years ago, if anyone had predicted that, in a half-century, "carriages without horses would go," he would have been ridiculed and scoffed at, as was Fulton while experimenting on his steamboat. Nevertheless, this very thing has come to pass. While crude models of the automobile had existed in 1860, only during the last forty years was it developed to its present high state of perfection.

Possibly the most conspicuous of all the recent discoveries in science, and the farthest reaching in its ultimate effects on our material affairs, is that of a successful method of wireless telegraphy, which was perfected and established by the genius of Guglielmo Marconi. In his first experiments, he sent and received messages over a distance of 250 miles, and, in 1901, he sent a communication across the Atlantic. His apparatus is now installed on practically all large ships.

Of all the powers now utilized by man, electricity is the most powerful and the least known. It is already more than a century since Franklin drew a spark from an electricity-laden cloud by means of a kite, and thereby ushered in an era of achievements more wonderful than all the prodigious deeds of the genius of "Aladdin's Lamp." From that day to the present, to the day of Edison, Tesla, and Marconi, the development of this weird power has been indeed remarkable. To Bell, we owe one of the greatest of modern conveniences, the telephone; Morse perfected and patented the telegraph after many experiments. Tesla, one of the most promi-

ment of modern electricians, has succeeded in throwing waves across space and directing the movements of miniature ships in a tank. He is now working on a method of producing and conducting light without the aid of wires. All these are marvelous inventions that were not even conceived in the most fertile imaginations of a hundred years ago.

While all the aforementioned men are doubtless successful inventors, they and their productions are far overshadowed by Edison, the Wizard, and his work. Thomas A. Edison is, beyond a possibility of a doubt, the greatest and most remarkable electrician of modern times, and it is equally certain that he it was, more than anyone else, that harnessed the limitless power of electricity, and made it the slave of man. He has turned his mighty brain to every branch of electrical science, and has experienced unbounded success in all of them, and he holds more United States patents than any other living man. The principal products of his industry and giant intellect are the phonograph and the incandescent light. His latest achievement is the perfection of a method of constructing houses entirely of concrete. They are constructed by the "pouring" method; molds of nicked steel are erected, the concrete poured in, and forced down by air pressure. One advantage of these houses, is the short time necessary for their erection, but twenty-four hours. In these houses, all the floors, ceilings, mantel-pieces, door and window frames, and fire places are of concrete, and these structures are practically indestructible.

During the last twenty-five years, many improvements were made in the implements of war; new and terrible explosives were discovered, such as cordite, lydite, nitro-glycerine, and smokeless powder; much improvement was made in the construction of war vessels, "South Dakotas" and "Dreadnoughts" being the most advanced types, and naturally these monsters of the deep

are equipped with new and improved armor plate and guns.

Another invention perfected during the last fifty years, and one that has already done and will yet do much for the spread of literature, and the increase of the knowledge of the world, is the printing press, which, from the rude press of John Gutenberg in the fifteenth century has been developed into the mechanical wonders of the twentieth century. The latest models turn out as many as 96,000 eight-page newspapers per hour, or 24,000 twenty-four page papers.

While progress has been made in the realms of mechanical and commercial discoveries and inventions, means have been devised, through the aid of science, to heal ailments of man and beast, long thought incurable. Men of medicine and surgery, spurred on by marvelous discoveries in electricity, bacteriology, and other scientific branches, have forged ahead steadily, until thousands of people to-day owe their lives to the march of progress in these scientific efforts. The Roentgen, or X-Ray, though only recently discovered, has already rendered possible many otherwise impossible operations. The Pasteur treatment prevents hydrophobia, and under the Buisson system, some cures of even the last stages of this dread disease have been effected. Wonderful cures have been made in treating diphtheria by the use of antitoxin, a serum obtained from the neck glands of a horse, which has been inoculated to the fever point with the disease. A recent discovery, called stovine, has revolutionized surgery. It is a mixture of pure stovine and strychnine, and was discovered by an Austrian physician. Another recent discovery, liquid air, bids fair to be of great utility in surgery. Its intense cold has the same property as great heat without causing a blister. Thus, naturally, the use of liquid air in some sorts of diseases where cauterizing is necessary, has shown marked success.

Another of the great scientific discoveries, though it does not pertain to surgery, is radium, a white crystalline



powder, which was discovered by Mme. Curie, who afterwards discovered another metal, similar to radium, which she called "Polonium," after her native country, Poland. The cost of Radium is so very great on account of the small amount of the metal in the world, and will always keep it a laboratory subject. A peculiar quality of both radium and polonium is that they do not diminish either in quantity or in brilliancy.

Ever since men have engaged in commerce on the sea to any considerable extent, many ships and men have been lost, and scientists and inventors have been striving for the solution of the problem of saving these lives, and while the solution has not yet been found, many devices have been discovered that render navigation more pleasant and safer. Among them is the "Thermopile," an instrument used to detect the propinquity of an iceberg or ship.

The means of saving life in wrecks are being improved annually. Each year, new devices are invented; some of the most recent are the new life-buoy, the breeches-buoy, and the new model life-boat, and, by their use, many lives are being saved every year.

If all this was accomplished during a century without the aid of the present day advantages and conveniences, what may not be expected during the next century with such achievements as a foundation?

F. J. MUELLER, '14.



## The Care of the Young.

(From Spring.)

Then infant reason grows apace, and calls  
For the kind hand of an assiduous care.  
Delightful task ! to rear the tender thought,  
To teach the young idea how to shoot,  
To pour the fresh instruction o'er the mind,  
To breathe the enlivening spirit, and to fix  
The generous purpose in the glowing breast.—THOMSON.

## “Pro Patria Mori!”

“In Ferrum Pro Libertate Ruebant.”

(Written for the BULLETIN.)

Some years ago, in previous numbers of the Pittsburgh College BULLETIN, we published some extracts from the “Translations into Latin Verse,” by Rev. N. Brennan, C. S. Sp., the eminent Professor of Latin, in our sister university college of Blackrock, Ireland. Most of them were taken from the Cantos of Byron’s “Childe Harold,” and included such well-known themes as “The Battle of Waterloo,” “Napoleon,” “Thrasimene,” “The Ocean.” But, as a special compliment to the land of Washington, Father Brennan, on this occasion, has selected a beautiful passage in which the poet pays such a splendid tribute to the “Father of our Country,” as the champion of true liberty, and where he so powerfully apostrophizes Freedom and her seed

“Sown deep, even in the bosom of the North.”

### XCVI.

Can tyrants but by tyrants conquer’d be,  
And Freedom find no champion and no child  
Such as Columbia saw arise when she  
Sprung forth a Pallas, arm’d and undefiled?  
Or must such minds be nourish’d in the wild,  
Deep in the unpruned forest, ’ midst the roar  
Of cataracts, where nursing nature smiled  
On infant Washington? Has Earth no more  
Such seeds within her breast, or Europe no such shore?

### XCVII.

But France got drunk with blood to vomit crime,  
And fatal have her Saturnalia been  
To Freedom’s cause, in every age and clime;  
Because the deadly days which we have seen,  
And vile Ambition, that built up between  
Man and his hopes an adamant wall,  
And the base pageant last upon the scene,

Are grown the pretext for the eternal thrall  
Which nips Life's tree, and dooms man's worst—his  
second fall.

## XCVIII.

Yet, Freedom ! yet thy banner, torn, but flying,  
Streams like the thunder-storm *against* the wind:  
Thy trumpet voice, though broken now and dying,  
The loudest still the tempest leaves behind;  
Thy tree hath lost its blossoms, and the rind,  
Chopp'd by the axe, looks rough and little worth,  
But the sap lasts,—and still the seed we find  
Sown deep, even in the bosom of the North;  
So shall a better spring less bitter fruit bring forth.

## XCVI.

Vimne tyrannorum Soli potuere tyranni  
Vincere, nec fidum Libertas dulcis alumnum,  
Nec sibi patronum felix reperire potentem,  
Qualem terra pio quondam patefacta Columbo  
Surgere clara videt, maculae purissima quando  
Emicat omnipotens armis, velut altera Pallas?  
Anne fera tales animi regione fovendi,  
Frons ubi densa viret vastis incaedua silvis,  
Qua fremit unda tonans, nutrix Natura verendo  
Risit ubi puero, patriam qui Marte creavit? (1)  
Talia nulla sinu retinet jam semina Tellus,  
Non Europa suis talem jam finibus oram?

## XCVII.

Ebria mox sedenim populorum sanguine, demens  
Horrendam scelerum revomebat Gallia pestem;  
Illius ac furiis periit per cuncta locorum  
Cunctaque saeculorum Libertas aurea mundi :  
Diri namque dies leto, quos vidimus aegri,  
Vilis et ambitio, quae spem mortalibus almam  
Distinet ut rigido muris adamante severis,  
Turpia quae summa parent spectacula pompa,  
Servitii fontem praebent causamque perennis,

Frigore quod feriens vitae miserabile florem  
Mortales iterum damnat pejore ruina.

## XCVIII.

Ast tua, Libertas, quamquam lacerata tyrannis,  
Invictis sublime tamen fluitantia signis,  
Obvia turbinibus volitant vexilla tremendis,  
Obvius ut cauro tendit cum fulgure nimbus.  
Ingens, fracta licet tua vox moriensque tumultu,  
Maxima nonne sonat vocum, quas ira procellae  
Reddit atrox? Oriens flores tua perdidit arbos,  
Aspera sordet item cortex tua, caesa securi;  
Permanet at semper sucus, penitusque profundum  
Semen in Arctoo reperimus pectore jactum;  
Et sic ver melius fructum minus edet amarum.

(1) Washington

N. J. BRENNAN, C. S. SP.

Childe Horald Canto iv.



### On the Death of Mary, Queen of Scots.

Some things more perfect are in their decay,  
Like spark that going out gives clearest light;  
Such was my hap, whose doleful dying day  
Began my joy, and termèd Fortune's spite.  
Rue not my death, rejoice at my repose;  
It was no death to me, but to my woe :  
*The bud was opened to let out the rose;*  
The chains unloosed to let the captive go.—SOUTHWELL.





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## EDITORIAL.

### *A Sample of Higher Education.*

One of our local publishing firms, J. R. Weldin & Co., is advertising a recent book, "The Poet of Galilee," by William Ellery Leonard, Professor of English at the University of Wisconsin. The volume comprises a series of essays, written while the author was on a vacation in England, and purports to be a "literary study of the authentic fragments of the discourses and sayings of Jesus as embedded in the synoptic Gospels." It is not our purpose to refer either to its style or to its doctrine, except to say, that when its agnostic tone is practically condemned by one of our afternoon daily papers, there must be something more than ordinarily wrong and

dangerous about the said volume. Nor are we altogether surprised to find that the basis of such a rare condemnation is the discovery that "there is not the slightest recognition of the divinity of the 'Poet of Galilee,' as Professor Leonard is pleased to call Him." On the contrary, he sees the human side only, mildly ridicules the miracles recorded in the *New Testament*, and even goes so far as to make use of the phrase, "The Myth of the Resurrection." What a sad but telling commentary this is upon the kind of higher education given in our state universities! At this rate we shall soon behold a state of things as un-Christian, and as godless as that of unhappy France.



### ***Educational Jottings.***

Our consuls in foreign countries are supposed to embody in their reports a brief review of almost every question that relates to the welfare and progress of their respective countries or cities, and at the special point of view in which it interests our own citizens. Commerce naturally takes the lead in importance as subject matter of these consular reports. But sometimes they touch upon things scientific, and even, though rarely, upon matters educational.

From one such report recently published comes a detailed account of the extent to which foreign languages are being taught in Germany for commercial purposes. Throughout that country, it seems, the systematic training of the youth in those languages has made rapid progress during recent years. The effort has been especially marked in the great industrial and commercial centers. In most of the larger cities it is regarded as absolutely necessary that a young man entering the counting room of a factory, of a bank, or of a large commercial house, should be familiar with one, or better, two foreign tongues. And consequently ample

provision is made for such instruction in the higher schools which correspond to our American grammar schools, academies and high schools. Not only are excellent facilities afforded in the business colleges, as with us, but courses are organized under the auspices of mercantile associations which enable clerks to master another language at a modicum of expense, while there are in every city several schools and institutes devoted exclusively to linguistic training and of course with numerous private instructors.



## EXCHANGES.

Nature and Poetry, if not synonyms, are almost convertible terms. Nature ignored, so called poetry becomes mere rhyme or rhythm or doggerel, and often a compound of all three. As is well known, poetic expression does not confine itself necessarily to metre and rhyme, but frequently foregoes measured periods for prose. An excellent illustration of this: Nature expressed in poetic prose, is instanced in the February number of the *D' Youville Magazine*. "Sunshine and Starlight," one of the strongest and most beautiful articles it has been our good fortune to meet with in a scholastic periodical in a long time, is replete with beauties in thought and feeling prosaically termed. The author vividly portrays a man who, apprehensive lest he be unable to turn backward the hands of time, after having neglected—for the sake of success—many things which would have eased his own way and the way of those dependent on him, leaves his sleek office for a long tramp through the woods and country to get away from his own turbulent feelings and fears.

Overtaken by a severe storm of wind and rain, the man feels that his own mood makes him kin to the roaring elements. But the storm having passed, Nature continues the busy thread of her existence and sets about

healing the wounds made by the tempest,—thus teaching him the divine plan of reconstruction. The pinnacle of poetic prose in this essay is reached when the author tells us of the cry of a screech-owl, “softest sound in Nature this. A querulous, quavering voice, shivering into silence so delicately that the ear can with difficulty mark the point that separates sound from silence. . . . ‘Vocal thistledown,’ says the man,” and so will agree anyone who, having listened on a quiet night to the voices of Nature, hears the plaintive note of the lonesome little night-crier. Thus translated, another of the feathery tribe’s outcasts becomes dear to our understanding.

Spontaneous sentiments have so gushed from our pen that space counsels reserve. Other pleasant and substantial articles of our new friend, the *D’ Youville Magazine*, are “Yellow Daisies,” and “Literature and Its Preservation by Means of the Church’s Libraries,” of which the latter deserves commendation in an especial manner except in one particular. The abrupt introduction, Cicero’s sterling advice to the contrary notwithstanding, causes some slight jar to the smoothly classical ear. In all other respects the essay rewards a more than superficial perusal.

In conclusion we might add that the *D’ Youville Magazine*, though in its infancy, might serve as a model of taste and literature for many of its older contemporaries.

So rapt have we become in a subject ever near and dear to our heart—Nature—that space and other exchanges have suffered. Mention, however, must be made of the *St. Joseph’s Collegian*, which abounds with plenty of good subjects, especially, “Reading of the Classics” and “The Negro Problem.”

We are pleased to acknowledge receipt of the *Niagara Index*, which contains a substantial essay, “Brutus, an Idealist.”

*The Mountaineer* delights, particularly with its

excellent composition on Newman's "Dream of Gerontius."

*The Notre Dame Scholastic*, along with other pleasing features, gives an interesting account of the formation at the Indiana University of a council of the Knights of Columbus. The students are to be commended for their enterprise in adding to their institution such a strong feature, both socially and beneficially, as the K. of C.



## LOCALS.

### **Alumni Smoker.**

The Alumni Association held a smoker in the college hall on Monday evening, April 4. Though the attendance was not so large as usual, owing to the many social engagements of the post-Lenten season, it was enthusiastic and representative. The entertainment provided for the guests was abundant, varied and select. Amateur and professional talent was conspicuously displayed. The program comprised recitations, instrumental and vocal selections, and gymnastic and acrobatic feats.

A substantial lunch was served in the students' dining room. Spirited addresses were delivered by the President, John E. Kane, Dr. W. H. Glynn, and Rev. P. A. McDermott, on the importance of securing all the subscriptions possible for the Scientific Fund started two months ago.

The Very Rev. Father Hehir instanced the handsome donations lavished on Protestant institutions, and dwelt upon the efforts made by Catholics in the east and west to come to the aid of the colleges to which they owe their professional and religious training, by building chapels, dormitories, and alumni halls, by founding scholarships and donating medals. He held up their



example as well worthy of imitation; he thanked those who had already contributed, and congratulated the members of the committee on the success they had already achieved in their labors for so worthy an object.

### **Third Term Examinations.**

The third term examinations were held during the week beginning Monday, April 4. They were written in all subjects, and oral in mathematics and sciences. The results were proclaimed in the college hall on Tuesday, April 12. The following students obtained first place in their respective classes: (College Department) B. J. McKenna, E. J. Misklow, J. H. McHattie; (Commercial Department) J. B. Buckley, H. J. Gormly, R. A. Siedle, J. J. Conrad, E. C. Vey; (Scientific Department) J. Piorkowski, T. S. King, R. J. Hoffmann; (Academic Department) E. A. Heinrich, F. J. Mueller, C. F. Scully, J. B. Halba, E. J. Nemmer; (Grammar Department) M. Danielewicz.

### **Notes From the Drawing Classes.**

The following design of a foot lever, executed by Charles K. Blundon, '13, is a specimen of the work done in mechanical drawing by the Freshman Scientific Class, which entered last September. It evidences the possibility of progress by a diligent student. The complete course covers a period of four years: the first year is devoted to the mechanical drawing of simple machinery; the second, to descriptive geometry and more difficult parts of machinery; the third and fourth, to machine design and the mechanics of machinery.



J. B. Buckley, J. L. Wassermann, J. H. Wagner, E. J. Schorr and F. J. Snyder ran a very close race in the Shorthand Course. In the Freshman Scientific, R. J. Hoffmann was first with 876 marks out of a possible 1000. A singular coincidence is to be noted in the First Academic: E. A. Heinrich and F. J. Mueller tied with totals of 1219, the maximum being 1300; they averaged 94 per cent. over a wide range of subjects, including Religion, Latin, Greek, English, Algebra, Geometry, Astronomy and other subjects. In the Second Academic, C. S. Scully scored 1278; J. N. Diegelmann, 1237; L. A. McCrory, 1228; J. F. Dannemiller, 1227; and V. S. Burke, 1208, the maximum being 1400. In the First Commercial, H. J. Gormly was first, with 1152 marks; M. J. Yates, second, with 1134; and E. A. Butler, third, with 1113. In the Second Commercial, R. A. Siedle topped the list with 1080 points; F. C. Fersch came next with 1073; and N. R. Heyl followed closely with 1067. In the Fourth Commercial E. C. Vey led C. Woshner by just three points.

As an evidence of the satisfactory character of the examinations, it will be sufficient to state that one hundred and fifty-four honor certificates were awarded.\*

#### **Notes From the Commercial Department.**

There is an atmosphere of great activity reigning these days in the big halls up-stairs, where the Commercial Department holds undisputed sway. For the "Business Practice," was formally begun on Monday, April 18, to give the candidates for graduation in that department their finishing touches in the practical handling of accounts, and to test their familiarity with the various business papers and books needed in the management of any large firm.

The scene of greatest earnestness and assiduity,

\* The last three paragraphs should have been inserted at the end of the article on "Third Term Examinations."

however, is the bank, where the embryo bankers are seen, often even after 3 o'clock, striving with all possible eagerness to unravel the General Book-keeper's balance sheet, or to enable the Paying Teller to see whether the cash is in balance, so as to guard against any possibility of "graft" or other diminution of the Bank's resources. The baseball fans of this department, and the would-be stars, such as Mellody and Rogers, who are in a hurry to be out on the diamond at 3 p. m., have sincerely welcomed the recent installation of the Burroughs Adding Machine, which helps them considerably to get over the accounts with accuracy and rapidity.

In the Short-hand Department all are wide awake. At present some are able to take 100 words a minute. What will they not be able to do by the 21st of June? This result is not to be wondered at since it is the consequence of a regular systematic drill in the principles. And only after standing a thorough examination on the principles are they allowed to enter the dictation and contraction class.

The success thus far obtained in this department is very encouraging, so much so that the Faculty have decided to add another course to its already numerous courses, viz., a distinctive short-hand course, in which the students will receive a thorough drill in Short-hand, Typewriting and English.

The demand for short-hand writers in Pittsburgh is very large. Why then should not our Catholic young men qualify for the many opportunities that will present themselves in the early summer?

#### **A Highly Appreciated Treat.**

To mark his appreciation of the devotedness manifested throughout the year by the servers of Mass, who so punctually and willingly assisted at the altar; by the members of the orchestra, who practised so faithfully during recreation hours and sacrificed their Sunday

evenings in all kinds of weather to contribute to the attractions of the weekly concerts; and by the team of gymnasts who electrified the boys and their invited friends at several entertainments—the Very Rev. President, Father Hehir, presented them all with reserved seat tickets at the opening game of the World's Champions at Forbes Field.

### **A Rare Attraction.**

The announcement that the Rev. P. A. McDermott, C. S. Sp., would give a series of views illustrative of India, its people and their habits and customs; of East Africa and its missions; and of the World's Champion Base Ball series between Pittsburgh and Detroit, brought a large audience to the college hall on Sunday evening, April 17. Professor E. N. McGuigan presented an added attraction in the form of gymnastic feats, tableaux, and Roman ladder figures, presented by himself and a team of Senior and Junior Boarders. Professor C. B. Weis was there, too, with his orchestra and a lively and well-rendered selection of up-to-date airs. Needless to say, all enjoyed a most delightful evening.

### **Coming Contests.**

The annual elocutionary and oratorical contests will be held in the college hall on Friday evening, May 6. One gold medal and three silver medals will be competed for. An interesting programme is being arranged.

### **The Annual Play.**

This year's play, "A Night Off," will be presented in the Alvin Theatre, the prettiest in the city, on Tuesday evening, May 24. After the play, the gymnastic classes will appear in several fascinating drills. Orchestra pieces, vocal and instrumental selections will diversify the programme. General admission tickets are for sale at fifty cents each; reserved



seat tickets can be had for one dollar : both can be procured at the treasurer's office.

#### **A Word of Sympathy.**

The members of the orchestra desire to convey, through the columns of the BULLETIN, the expression of their sympathy with his parents and other relatives in the early demise of Eugene Bauer, a most promising musician, a most charming character, and a thorough little gentleman.



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### **O B I T U A R Y.**

It is now a good many years since the last of the Totten boys finished school within the walls of Pittsburgh College. But very few there are even of the present students, and none of the older alumni, who are not familiar with that honored name, which has become known all over Pittsburgh and vicinity, from the prominence attained by their well-known father, Mr. Frank J. Totten, in the Grand Army, as well as in Catholic and philanthropic circles. None, therefore, who will not be prepared to join with the BULLETIN and the College Faculty in extending most sincere condolence to the entire family in the bereavement which they have met with from the unexpected death of their respected father, who succumbed on the morning of Saturday, April 16, after only three days' illness, to an acute attack of pneumonia. Mr. Totten was long known in connection with the furnace and range business in Wood Street, in which he was engaged for 45 years, and which he has for some time past left in the hands of his two oldest sons, Albert S. and Frank, Jr.

Mr. Totten, who, when a mere youth, was so full of eagerness to serve his country at the outbreak of the

Civil War, that he actually bought his way into the army, and who was severely wounded in the seven days' fighting in front of Richmond, was always most enthusiastic in the advocacy and organization of Memorial Day observances, especially in our parochial schools. He was always foremost in every movement, religious and charitable, that could appeal to a thoroughly Christian heart—and his children may well be proud of the splendid heritage of honorable and irreproachable character, as well as of distinguished and patriotic service, with which his name will always be coupled and cherished among his fellow citizens of every creed and condition. *R. I. P.*

## BASE BALL.

Possibly in time for the next issue of the BULLETIN, the correspondents of the various base ball teams will shake off their lethargy and supply us with copy, so that we may record the many victories achieved on the diamond from the beginning of the season up to the moment of going to press. In the meantime we must wait with all the patience we can muster. For the moment, suffice it to say that the teams give promise of unusual strength and seem capable of holding their own against all comers of their class.

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# Pittsburgh College Bulletin

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## A Farewell Song To Winter.

O'er rosy meadows distant treads the queenly Spring her way,

While poets sit asighing and alonging for her sway;  
My harp, but break thy silence, and I'll sing a bolder theme,

Of lands of perished flowers where the rivers idly dream.

Afar my den afleeing where old Horace sings to me,

The blood of youth aknocking and apanting to be free,  
To be beside hoar Winter as he travels 'cross the vale,  
My only guide the star beam, and my chariot the gale.

I love to have old Winter toss me wildly in his arms,

To have his breath upon me and to taste his 'witching charms,

His white hairs touch with soft caress my rosy, glowing cheek,

And feel the strength that 's in the strong, the weakness in the weak.

For the wrong has ne'er been righted, nor a trophy e'er been won,

By the drones beside the hearth-stone or the baskers in the sun,

But the man who sports with tempests and who bravely learns to fight,

Is the man who conquers evil and who nobly crowns the right.

H. J. SCHMITT, '11.

## Co-operation of the Secular Government With Missionary Work in Africa.

Originally, it must be said, the various bodies of missionaries that are represented in Africa, entered upon their work independently, and without any thought of direct co-operation with the governments with which they have to deal. In fact, most of them actually anticipated the establishment of any civilized form of government among the native tribes. But missionary work, though having an object somewhat formally distinct from the human and natural point of view of any earthly government, could not, especially among these primeval and savage peoples, dissociate itself from the operations of the white man's government, which was aiming, after all, though by different methods, at the same general end and purpose, namely the uplift and civilization of the black native.

In this respect it can be safely affirmed, especially by those who have had a varied experience of conditions throughout Africa, that no civilized government or administration gives more genuine co-operation and more extended facilities to the missionary bodies than the British Administration in Africa. There is something in the character of British statesmanship in those far-off possessions, which indicates a spirit of rugged fair play toward every element that contributes to the betterment of the black man—and if ever in local administrations there be found traces of individual bigotry on the part of officials, it is noticeably rare, and is generally due either to some misunderstanding or to the narrow-mindedness of some petty village autocrat. In any case the effect is not lasting.

As far as the Catholic missionaries under British Administration are concerned, all they ask for is fair play, and where local conditions and difficulties are taken into account, fair play is abundantly given. Not only is this the case, but when the ecclesiastical superiors enter



whole-heartedly into the honest views of the Government, the latter has always been found to welcome every contribution of the missionaries towards influencing the natives for good. This can be illustrated in various ways. For instance, the nuns have, in various districts, been placed in charge of native hospitals and leper asylums; they have been considerably aided in the establishment of orphanages and schools and laundries, in all of which institutions they are allowed to retain the utmost liberty and the largest discretion in regard to religious teaching and practice as long as they fulfill the minimum of requirements demanded by the Government for efficiency in secular and practical branches. The same may be said proportionately of works established by the fathers and lay brothers of different religious orders, the members of which, be they of British or foreign nationality, enjoy similar and equal privileges in the eyes of the Administration.

The schools, in particular, are the object of special favor and encouragement by the Government—and although the latter is always willing and anxious to put up schools that are exclusively under secular control, nevertheless, it gives very fair treatment to the distinctively religious schools. Thus, after a special school-code had been drawn up and promulgated in 1904 for the Protectorate of Southern Nigeria, all mission schools, as well as those of the Government itself, were allowed full opportunity to avail themselves of the financial advantages proposed. In this way, our Catholic schools of Calabar alone in 1907—by the numbers of daily average attendances, as well as by result fees from actual examination—were able to earn 276 pounds, that is, \$1380. In addition to all this, every possible inducement, even financial, is offered to the Religious Orders in the teaching of trades, in the development of agriculture, and in the establishment of manual-training schools for the young.

As for the individual members and officials, both

high and low, of the Administration, including especially the military officers, who are, without exception, gentlemen of the best families, of the highest training, and of the broadest education, it has been my experience that they give the deepest and most sincere credit to the religious and civilizing work of the Catholic missionaries, to whom invariably they pay this practical and conclusive tribute. It is from the latter, especially, whenever at all possible, that they love to recruit their body servants. And seldom indeed are they deceived in the trust which they repose in the honesty and morality of their Catholic "boys," at least when these are still in a situation that brings them or keeps them within the sphere of religious influence wielded by their former teachers.

There is one other matter that deserves attention and a slight comment. In many places, under British protection and influence, it has been deemed necessary to draw up the following rule of practical guidance in the matter of the establishment of new missions by the respective religious societies or bodies either already existing in the country or desirous of a foot-hold therein; though I cannot quote the exact words of any such rule, I think I am safe in thus expressing its substance and import:—"No new mission or school may be established by any religious body in any district where a mission or school of any other religious denomination exists without previous consultation with, and consent of, the District Commissioner or the Governor." Now this may seem at first sight to be somewhat of a restriction upon the religious liberty and discretion of the various denominations. But when all things are considered, and when we take into account the condition of this young and uncivilized country, as well as the possibilities of misunderstandings and subsequent conflict, we can well realize how and why the government officials have been prompted to lay down this guiding principle. There is no doubt, however, of one thing, namely, that the adminis-

trators have in practice been very fair and reasonable in the interpretation of this rule—and they may be safely relied upon to put no real or permanent obstacle in the way of any missionary establishment, whatsoever be the denomination, if it has at all the ear-marks of a genuine, useful, and lasting institution.

P. A. McDERMOTT, C. S. Sp.



### The Hyacinth.

On the petals of a flower  
Called the hyacinth, is writ  
Fair Apollo's lamentation  
O'er the youth his discus hit.

Pale, indeed, grew sportive Phoebus  
As he raised him in his arm,  
And to his surprise discovered  
That he held his lifeless form.

As upon the stem when broken,  
Droops the lily pure and fair,  
So upon the Tyrian's bosom  
Hung his head of golden hair.

When the blood to earth had fallen,  
Phoebus, with his magic power,  
To perpetuate his mem'ry  
Changed it to a beauteous flower.

On it Phoebus, with his arrow,  
Wrote "Ah ! ah !" in colors plain,—  
Words that on the flower's petals  
Even to this day remain.

E. J. MISKLOW, '12.



## The First Fathers of the Holy Ghost in America.

REV. JOHN FRANCIS MORANVILLE.

### III.

In 1815, Father Moranville established a school for poor females, and, in the same year, organized an association of charitable ladies under the name of "St. Patrick's Benevolent Society," which, by monthly contributions, supplied funds for the support of the school and contributed liberally towards the relief of the poor. Public schools under the state and city authorities had not yet been established; nor had any of the schools, started about this time by Mrs. Seton and her associates, been instituted in Baltimore. By a judicious course of instruction, the institution imparted a very useful education and exercised a great influence over the morals of its pupils—who numbered between sixty and seventy. Though, from time to time, the altered circumstances and diminished number of the members of the Society effected considerable change in the school's welfare, the good pastor ever remained at the helm, like a pilot steering the ship onward despite the inclemency of the weather, until it reached a more favorable clime.

The paternal care which he exercised over this school, and the numberless works of Christian charity which he performed daily, bound him to his flock by indissoluble ties of love. But it was not in America alone that his affectionate manner and virtuous life had produced attachment and esteem. Beyond the engulfing waters that separated him from his early environments, the superiors of the "Seminaire du St. Esprit" solicited his return to France to assist in the re-establishment of his *Alma Mater*. Among the clergy of this country, also, he was exceedingly beloved: Dr. Carroll and his two successors were stanch admirers of his useful labors and edifying life, which respect and esteem was reciprocated by tireless efforts to serve them.



The active zeal Father Moranville displayed could not be confined to St. Patrick's congregation alone. The United States in general was to him an inviting field for missionary labors. To further the interests of religion in general, he labored assiduously to assist various religious orders and communities, such as the Sisters of Charity, the Loretines, and the austere order of La Trappe. No wonder that a large number of those who owed to him their religious instruction gave evidence of a higher call and embraced the more perfect way.

In 1811, when twelve members of the Trappists arrived to establish a community in the United States, and had failed in Charles County, Maryland, it was with Father Moranville they found consolation and advice. One of the members of the Order, Fr. Francis Xavier, who died on the passage thither, was laid to rest in St. Patrick's church yard. Opposite the church, a large house and garden known as Whitehall was rented to them, in which place they remained until 1814, when New York was selected as a more favorable location. Charles Carroll of Carrollton was persuaded by the pastor of St. Patrick's to lend the Trappists four hundred dollars, which he afterwards converted into a gift. Father Moranville followed the Trappists to New York and appealed to the public in their behalf. A sudden determination was made to abandon the contemplated settlement in the United States and return to Europe. The Americans who had joined the Order, but who were not bound by vow, with the exception of two, withdrew rather than go to Europe. The good pastor accompanied the female novices to Emmitsburg and saw them received into St. Joseph's. After the Trappists' departure, though he knew he might never see them again, the friendship was preserved by correspondence. Their distance from him seemed to bind their hearts so closely that Father Moranville expressed his intention to join them, if circumstances permitted.

His delicacy of conscience and profound humility



often led him to believe that he was not fulfilling his whole duty to his congregation. Quite frequently his friends had to combat an inclination to retire from the world—"to weep over my sins," as he himself said, "and prepare for death." When sick he would occupy his time thinking of the judgment of God, or with the thought that restoration to health would only be the prolongation of a life of sin. However, the holy zeal for saving souls that animated him when a youth, and the docility with which he heeded the advice of wiser persons, led him to persevere as a good pastor in Baltimore.

The hospitable door of the rectory was always open to the poor, to the stranger, and to the wayward pilgrim, It is true that Father Moranville's table knew no great display (for the smallness of his salary prevented it), but what little he had, was given in the name and for the sake of God. An old man, who had been ruined by the disaster at Saint Domingo, was often found at his side at the table, and a charitable person ate his meals with him for several years. Strange priests coming to Baltimore often rapped at the parochial residence for shelter, never leaving without enjoying everything that a kind heart was able to bestow.

Seeing the revenue of the church reduced by the inability of the poor to pay pew rent, he relinquished one-fourth of his salary to the trustees. It was, indeed, wonderful how he could support such hospitality with so small an income. Yet, to the surprise of all, even after he had reduced his own salary, much of it found its way to the poor. His attention was frequently called to his indiscriminate generosity, but his only reply was, "Give to all, lest he whom you refuse be Jesus Himself." "I have seen him," says Bishop Bruté, "often receiving the poor during his meals, and sending them away with what would help them; or leaving the table to go to see that they should be relieved. \* \* \* It was faith, Christian faith, and love, that breathed on his counte-

nance whenever he provided or ordered anything for sufferers.”

On one occasion ten Irish children who had just arrived poor and tattered from their native land were taken to a store and clothed completely at his expense. Often he would meet barefooted children along the street, measure their feet, and, in person, distribute shoes among the unfortunates. The sacristy, where many came to confession, was a special place for the distribution of his purchases. Thence many a penitent issued, benefited in soul and body. During a very cold winter, his housekeeper noticing that the good pastor's clothing was rather shabby, mentioned the circumstance to a member of the congregation, who sent a supply to the pastoral residence. It arrived as he was about to sit down for lunch, but before eating, he carried the garments to a poor family about a mile distant. Upon returning, the housekeeper took occasion to chide him because of the lack of regard he showed for his dress, but his answer was, “The poor sick children had nobody to mend their tattered garments, and therefore stood more in need of new clothing than he did, who had so good a seamstress for his housekeeper.”

The sufferings of the members of the congregation were his, and, until the wants of its most wretched member were satisfied, his mind was never at rest. On one occasion, after an illness which had left him weak and exhausted, the bracing mountain air of Emmittsburg was sought in the hope that, among his friends at Mount St. Mary's and St. Joseph's, a speedy recovery would be effected. Shortly after his arrival, a report reached Emmittsburg that the British fleet threatened to attack Baltimore. Though unfit for duty, he made hasty preparations to return, and, upon ascertaining that he would have to wait for a comfortable conveyance, mounted a horse which he rode the entire distance of more than fifty miles to Baltimore. In 1819 and 1821, Baltimore was visited by the yellow fever, which was

confined principally to the district in which St. Patrick's church is located. Medical skill exhausted itself in an effort to arrest the progress of the dreadful scourge; business was suspended; the more influential citizens had fled, leaving that section of the city a vast hospital in which the helpless poor wandered crying for bread. For a long time Father Moranville was the only clergyman who remained, for, at the first cry of distress, the ministers of other denominations removed to more wholesome districts. Many of the physicians had succumbed, the streets were deserts in which an occasional beggar wandered asking for a sup of water. Yet, amid such distress, at all hours, whether under the fierce heat of the noon-day sun or the beams of the silvery moon wandering in the heavens, the ministering angel was seen. Not a soul in that unfortunate portion of the city cried for spiritual aid, but was well attended. As one might expect from such superhuman work among those sick and dying from such a dreadful disease, the good pastor himself was attacked. Even while he lay ill, struggling against the pangs of the malady, he was known to arise and visit the sick. Efforts were made to have him removed from his residence so that he might not be disturbed, but he refused, saying, "A pastor should die in the midst of his flock." After his recovery, the visits to the sick were resumed and he continued to manifest the same Christian charity which so nobly characterized his previous life. One day he happened to visit a man whom he had previously attended, but on entering the room he found a naked corpse. Upon ascertaining that there was no clean linen in the house, Father Moranville locked himself in the death chamber, removed his shirt, and, calling the family, ordered them to bury the dead man in that.

To erect a steeple, the pastor again set out as mendicant. As when he first solicited funds for the edifice for which this was to be the crowning feature, the good people, though poor, responded eagerly to his

requests to the extent of twenty-four hundred dollars. The church ground was still held under rent, however, but an opportunity was presented a short time afterwards to purchase the deed in fee simple, when an Irish sailor donated sufficient money.

The good pastor was confined twice with the yellow fever during its prevalence, and, although his constitution was impaired to such an extent that it was necessary to keep an assistant, still he did not relinquish his labors until 1823, when a severe cold necessitated retirement from active duty. While on a visit to the country in quest of a change of air, he accepted the invitation of Mrs. Harper, a daughter of Charles Carroll of Carrollton, to spend a few months at Berkley Springs. No benefit was derived from this visit; and, answering the call of his thoughtless parishioners, he returned in an enfeebled condition to dwell among them, despite the entreaties of his reverend friends at St. Mary's. A few weeks afterwards, at the advice of his physicians, he embarked for Europe with Bishop Cheverus, in the hope that relief might be found in his native land. The voyage thither was pleasant until they reached the English Channel, where a fierce storm imperiled the lives of all aboard the ship. It was surely the hand of God guided him and destined that he should again see his native land; for, as the biographer of Bishop Cheverus observes: "What is remarkable, of all the vessels that were overtaken by the tempest in the same place, is that ours was the only one saved. All the rest were entirely lost, with both freight and crew."

After he arrived at Amiens, a few days were spent with his family at Cachy, whence he returned to Amiens to become the guest of Rev. M. Isnard, curate of St. Peter's. His letters to his former people are characterized by love, a desire to return, and the same humility that was so evident after the departure of the Trappists. In one he writes: "Oh, may God in His mercy look to that desolate church, and give it a pastor



according to His own heart, a pastor who may abundantly repair all the faults of my administration." The Rev. Mr. Bruté visited him at Amiens and acquainted him with the hopeless condition of his health, which, if we can safely judge by his letters, he did not fully appreciate. When he heard the sad statement, he replied with his characteristic meekness, "The will of God be done."

Two days before his death, although very weak, he offered up the holy sacrifice of the Mass. His death was graphically described by the Rev. Isnard: "One moment before he expired, fixing upon me one of the sweetest and most gracious looks I had ever seen him wear, with his hands and arms extended, he lifted up his eyes towards Heaven, where they remained fixed. . . ."

When the sad news reached Baltimore, the church was draped in black, and the people of St. Patrick's deeply deplored the loss of one who was as endeared to them as a parent. An attempt was made to secure his remains "so they might repose among the people he loved so well," but the only relic they secured was the hair. His successor placed a marble tablet with the following inscription on the walls of St. Patrick's Church, which still proclaims the laurels of a good pastor, a member of the Congregation of the Holy Ghost, who labored zealously in the dissemination of truth among the pioneers in the United States:

*I. H. S.*

To the memory of

THE GOOD MORANVILLE

The Poor Man's Friend, The Comforter

Of the Afflicted, and for Twenty

Years, the Much Beloved Pastor

Of This Congregation.

At Amiens (France) he gave his Soul to God, on the  
17th of May, 1824.

*R. I. P.*

E. J. MISKLOW, '12.



## It 's a Wonder We're Living At All.

'Tis an age of great projects, an age of the mind,  
Inventions are made which appall;  
And, actually, there's so much in the wind,  
It's a wonder we're living at all.

The latest attempt is a Fourth of July  
Without injury, rocket or squall,  
But we still can buy powder whenever we try,  
And it's strange how we live through it all.

A wonderful thing is the automobile,  
To which many can trace their downfall,  
And the demon who drives it 's so heedless and vile,  
It's a wonder we're living at all.

There's another great plague that I very near missed—  
'Tis the gentleman's game called football;  
With the number it adds to pneumonia's list,  
It's a wonder we live through it all.

Mine explosions and earthquakes can never compare  
With the airship from which we may fall.  
For, of all the death-dealing devices there are,  
The airship's the worst of them all.

D. J. MCFARLIN,  
Senior Scientific.



## English, as a Literary Medium.\*

### I.

Language has been very aptly styled a bridge by means of which the conveyance of ideas from mind to mind is made possible. Man uses this bridge constantly. Its architects were the peoples of the primeval world, for they were the ones who conceived and planned its

\* Class Exercise in composition by two of the students.

erection; its builders have been all the peoples who have lived since the conception of its construction by primitive man. It, then, has a history, just as has man, the user of it. It has passed through periods of development and alteration, which correspond to the various stages of man's progress and the many changes in the history of the human race. And so, to appreciate fully what a wonderful invention it is, and in order to become sensible of the capabilities of language as a literary medium, it is necessary that its composition be analyzed and its history examined.

The periods of change in the formation of the English language overlap each other. There is no line of demarcation, for they merge into each other as gradually and imperceptibly as do the colors of the rainbow; and, just as the gradation in the colors of the rainbow is more easily recognized by comparing the extreme, marginal tints, so the progress of our language as a literary medium is only immediately apparent by comparing the English literary productions of the twentieth century with those of the fifteenth or tenth century. And it may be added that an idea of the magnitude of the power of the English tongue as a literary vehicle is only readily obtained by comparing its power as such with that of pre-existent languages, just as the degree of brilliancy of the iridescent hues is best ascertained by learning the relative tone of the coloration of their background.

All languages, whether spoken or written, help to maintain the ventilation of ideas throughout all lands; but the English tongue, as some writer has observed, is as the very lungs of our nation, the religious and social organs through which admonitions and ideas are breathed. This fact alone shows the superiority of the English tongue as a literary medium. But even disregarding our own country in the consideration of the English language as a literary vehicle, it will be found that in Great Britain the English tongue has been

employed by some of the world's greatest intellectual geniuses as the dress for their ideas and thoughts. The English language was the literary medium of Shakespeare, Sheridan, Milton, Macaulay, Fox and Pitt, and many other eminent British scholars.

Anglo-Saxon, which is the oldest English, is so far different from our modern English as to have the semblance of being a distinct language. The oldest English was only the bud, as it were, out of which the beautiful modern English has flowered. To-day the English language is the literary medium of millions of people, but in the fifth century it was spoken only by a few thousand men who came from the Continent and settled in Britain. In the tenth century, King Alfred translated Bede's "Ecclesiastical History of the English Nation," and in the fifteenth century, Geoffrey Chaucer, the first great English poet, wrote the "Canterbury Tales" and William Caxton, the first English printer, published a book in Britain entitled, "Game and Playe of the Chesse." The progenitor of English Prose writers is Sir John Mandeville, who, in thirteen hundred and fifty-six, produced the first English book in prose, which is mainly an account of personal observations made during his travels. The foregoing serve solely to instance the first notable indications of the rise of literary English towards its present eminent position as the standard written language of the world. Both England and America can claim a vast host of representative English writers, but the former's claim has the precedence because of the fact that to two learned Englishmen, Shakespeare and Milton, is due the erection of the greatest literary monuments of the English language.

The forms of many of the older languages are shrouding themselves with the shadows of obscurity and withdrawing from the field of literary endeavor to the limbo of oblivion; but the English tongue, ever growing more and more vigorous, is destined to continue as the greatest literary language. Yesterday it was practically

nothing; today it is the literary medium of many peoples; tomorrow, undoubtedly, it will be, not only a grand compound of the best elements of foreign tongues, but also a magnificent compendium of the literary treasures of the world.

M. J. HEGERICH, '14.

## II.

When God created man, He endowed him with the natural power of speech; that is, the ordinary ability to create inarticulate sounds; but it was left for man, as a part of his work to form these sounds into a language, and to arrange them so as to convey his ideas to another. This was a truly great work, the accomplishment of which is due to the early generations who inhabited the earth. Three things have enabled man to form a language; necessity, practice and desire to please. In the first place, necessity demanded of man a medium of communication; secondly, he improved upon this by practice; and thirdly, he perfected it in his desire for polite language, and in his eagerness to please his fellowmen.

Down through the long line of ages the present languages have come, all apparently derived from an original tongue, though changed so much through time and usage, that it is difficult to establish resemblance between some of them. Most tongues of to-day can be traced back to many centuries before the Christian era, but there they stop and branch off into obscurity.

As the English language, comparatively speaking, is of recent origin, its derivation is easily obtained. It is essentially a Teutonic tongue, being derived mainly from a low Germanic dialect spoken by the Angles and Saxons during the fifth century. The above named peoples under their leaders, Hengist and Horsa, invaded Britain in 449, conquered the inhabitants, and, after intermingling with them for a time, they imposed their

language on the Britons, and it became the recognized vehicle of literature in the island.

The English of to-day differs greatly from that spoken by the primitive Angles and Saxons of Britain. Since then it has undergone many alterations, both in the revision of its syntax and in the addition of many foreign words to its vocabulary. The first great change took place in 597, when St. Augustine came to convert the Britons, bringing with him the alphabet and many Greek and Latin texts. It was further augmented by many Celtic words and expressions, as well as by some of Norse extraction, traces of which may be seen in many of our words to-day.

But the greatest revision and the one which marked it as a language destined to supersede all others, came in 1066 when the Norman French conquered the Britons and forced their own language upon the vanquished people. The English tongue later gained the upper-hand, but not until the French had exerted a great influence upon its character, for from this source we have obtained most words of classical origin found in our language to-day.

The English language seems destined to become a world-wide medium of communication. This is very probable for many reasons. The two greatest nations of the world now claim it as their national speech, and by means of their vast commercial relations, are spreading it to all corners of the globe, and, no doubt, on this account, English-speaking persons may be found in almost every country in the world. Its facility for adaptation by any nation is increased when we note the fact that there is no language from which the English has not derived at least some word or phrase contained in its vast vocabulary.

A. E. HEINRICH, '14.





## May Verses.

With thy beauties so num'rous surpassing  
The innum'able sands in the bay,  
We salute thee, bright month of our mother,  
We salute thee, bright month of the May.

In her bosom dame Nature has cherished  
All the flowers that perfume the air,  
That their fragrance may rise up to Heaven  
To the throne of Mary the fair.

But the purest of flowers that open,  
And are kissed by the sun in the morn,  
Are but shades of the heavenly virtues  
That in Christ's holy mother were born.

So this month at the shrines in her honor,  
Do we place Nature's off'ring—sweet flowers;  
And we murmur a prayer, in departing,  
That this month as a guide she'll be ours.

E. J. MISKLOW, '12.



## ST. THOMAS AQUINAS.

St. Thomas Aquinas was born of noble parents at Aquino, Italy, his family being connected by marriage with the Emperor Frederick Barbarossa.

A story is told that one day a very holy monk named "Bonus the Solitary" visited St. Thomas's mother, Theodora, in her chamber, and said "Rejoice, O Lady, for thou shalt bring forth a son, and thou shalt call him Thomas, and thou and thy husband will think to make a monk of him in the monastery at Monte Cassino, but God will provide otherwise, for he will become a brother of the Order of Preachers."

The predicted event came to pass, and the future saint was born in 1226. During his infancy he was never cross, jealous, impatient or spiteful, as St. Anselm says children usually are, and from his earliest years he preferred books to playthings. When Thomas was but five years old, his parents sent him to the Benedictine Monastery at Monte Cassino, and holy men therein laid the foundation of learning and religion in the soul of the little child. While at the monastery, Thomas was never known to break a rule. The Abbot of Monte Cassino advised Thomas's father to send him to a university; Thomas was then only ten years old. Accordingly, he was sent to the University of Naples. The life at Naples was a great change from that at Monte Cassino. Here all was disorder, and he found himself surrounded by wild young men. There was no peace or quiet. But Thomas prepared himself for the battle. He guarded his eyes, avoided bad companions and, instead of enjoying himself in idle conversation, he often retired to some church to pay a visit to the Blessed Sacrament. He lived here like young Daniel in the midst of Babylon. The saint studied Philosophy under the famous Peter of Hibernia, and it is said that he progressed so rapidly that he could repeat his lessons better and more clearly than the professor had explained them.

The order of St. Dominick, who had been dead but twenty-two years, then abounded with men full of the spirit of God. Having formed an acquaintance with one of the members, a very holy man, Thomas resolved, after much deliberation, to consecrate himself to God in the Dominican Order, and at the age of seventeen he received the habit in the convent at Naples. When his mother was informed of this step, she immediately set out for Naples to dissuade him, if possible, from that state of life. Learning that his mother was coming to Naples, Thomas immediately surmised her intention, and asked his superior to remove him to another convent, that he might be spared the pain of an interview. His superior

granted his request, and removed him to the convent of St. Sebina in Rome, and soon after to Paris. But his relatives perceiving that Thomas might escape from Naples, had all the roads through which the Dominicans might pass, guarded. The Dominicans, tired out on their journey to Rome, which was made on foot, halted one afternoon to rest under some shade trees. Suddenly they found themselves surrounded by armed men, and Thomas, without a chance to escape, was a prisoner in the hands of his brothers. They treated him most cruelly, threatened to tear off his habit, and, forcing him on horseback, took him to Rocca Secca, whilst his companions fled to Rome. His mother, overjoyed at their success, had no doubt of overcoming her son's resolution. She endeavored to persuade him that to embrace such an order against his parents' advice, could not be a call from Heaven; she made use of every argument she could invent, but to no avail. Finally, becoming angry, she ordered him to be imprisoned, and no one was allowed to see him but his two sisters; they made use of every means in their power to overcome his opposition, but ended by becoming the spiritual conquest of their holy brother. The solitude of his prison furnished him with a most happy opportunity for contemplation and prayer, the remaining time being spent in studying Sacred Scripture. His brothers, seeing their sisters had failed to persuade Thomas to give up the life he had chosen, treated him more cruelly than ever. It is related that they hired a miserable woman to try to tempt the saint to sin, but he triumphed, and after his struggle he consecrated himself anew to God in the religious life. He then fell asleep. During his sleep two angels visited him, and seemed to gird him with a cord, and never afterwards was he troubled with any temptation against holy purity. Little wonder then that he is styled the "Angelic Doctor." Thomas was kept in confinement for over a year, and his parents, failing to overcome his determination, were reconciled to let Thomas go free. The

Dominicans hearing of his liberation, hastened to Rocca Secca, and carried him back to Naples with joy. Here he made his profession the following year.

His mother, regretting her permission, again complained to Pope Innocent IV., who called Thomas to Rome and there in the presence of his mother and brothers questioned him on the subject of his vocation to the religious state. He gave replies with unanswerable force, and the Holy Father approved of his choice. Albertus Magnus, a Dominican of vast intellectual powers, took Thomas from Rome to Cologne, where he was a professor. Here Thomas gave all his time to study, and progressed rapidly, though his humility made him conceal his progress so well that his fellow students called him the "Dumb Ox." But the brightness of his genius, his quick and deep penetration and learning were at last discovered. His eager pursuit of knowledge sprang from no vain passion or desire of applause, but arose from the desire that he might one day be better able to defend the Catholic Faith. Albertus Magnus said, "We called him a dumb ox, but he will one day give a bellow in learning that his voice shall fill the whole world."

In 1242 Albertus Magnus was called to the chair of Theology in Paris. Thomas accompanied him. Here the saint made a special study of Sacred Scripture and the works of St. Augustine. After three years, he returned to Cologne with Albertus Magnus, and was appointed his assistant. Thomas now began to publish a work which consisted of comments on Aristotle. It was while at Cologne that he was raised to the priesthood. He taught with universal admiration at Cologne, Paris, Naples, Rome and other places, and was equally famous as a preacher. All of his time was spent in writing, teaching studying and praying. St. Thomas was a very humble man and shunned all honors; when the Archbishopric of Naples was offered him, he refused it.

Called by Pope Gregory X. to assist at the Eucumeni-

cal Council of Lyons in 1274, he fell sick on the journey and died in the Cistercian Monastery at Fossa Nuova before he had completed his fiftieth year.

He was solemnly canonized by Pope John XXII. in 1323.

His most renowned work is the *Summa Theologiae*. He composed many touching prayers, such as the office of Corpus Christi: his best known hymns are, *Pange Lingua*, *Sacris Solemnis*, *Verbum Supernum*, *Adoro Te Devote* and *Lauda Sion Salvatorem*.

Justly and wisely indeed did Pope Pius V. in 1567 rank St. Thomas one of the great doctors of the Church. And it is not presumption to say that he is one of the greatest luminaries that have enlightened its members.

J. F. CORCORAN, '12.



### READING OF OLD BOOKS.

In science, read, by preference, the newest works; in literature, the oldest. The classic literature is always modern. New books revive and redecorate old ideas; old books suggest and invigorate new ideas. It is a great preservative to a high standard in taste and achievement to take every year some one great book as an especial study, not only to be read, but to be conned, studied, brooded over; to go into the country with it, travel with it, be devotedly faithful to it, be without any other book for the time; compel yourself thus to read it again and again. Who can be dull enough to pass long days in the intimate, close, familiar intercourse with some transcendent mind, and not feel the benefit of it when he returns to the common world?—BULWER-LYTTON.





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## EDITORIAL.

### *The Force of Facts and Figures.*

In a recent address, delivered by Rev. Dr. Thomas F. Coakley, '03, before the Allegheny Branch of the American Federation of Catholic Societies, the Rev. speaker brought forth in a very forcible manner some telling statistics in reference to the work done and the numbers of children enrolled, in the parochial schools of Greater Pittsburgh. Although the facts and figures alluded to have been long known to the Catholic people of this city, who have so ungrudgingly contributed to make those results at all possible, nevertheless it is essential that they should be at every suitable occasion brought explicitly to the attention of those who so complacently ignore these

conditions. There are large numbers of our fellow citizens, intensely fair-minded, and impartial, who have never had these things brought home to them, and sooner or later they will be impressed by the monstrous inequality, not to say injustice, forced upon their self-sacrificing Catholic fellow-citizens. Even the press needs to be educated up to a consciousness of the situation. Therefore let us repeat those facts and figures until they stare people in the face—we cannot emphasize them too much, we cannot over-estimate them. It is true, the bearing of such burdens is only another phase of the ceaseless persecution which we have to face, and which, happily for us, is the badge of truth and the guarantee of our divine mission. But we have never lost the right to raise our voices high against injustice and oppression, and although persecuted like St. Paul, we may none the less appeal to the people, as he did, in his day, to Caesar.



### ***Solid Results.***

Already the season of Commencement Exercises has set in, all over the land. Elaborate programs and exhaustive orations have been carefully prepared on the part of the youthful aspirants to public honors—and a great deal of time has necessarily been devoted to such preparation. It is not our purpose to say that such time is either wholly or partially lost. No, it is in itself a great training in many respects, and it gives, in the results achieved, a more or less adequate and visible guarantee of the general education imparted. But what we wish to emphasize, especially at this season of the year, and at this period of our own career, when to our own selves the significance of a thorough education becomes more keenly understood and appreciated, is that education must not be thought either to be attained or finished at graduation, and that the tinsel of a public but ephemeral display, no matter how brilliant in form,

must not be confounded with the solid gold of a careful, patient, graded, broad-gauged training of the mind in the studies that go to make what Bacon so well and so aptly calls "the ready, the full, and the exact man."

It is men of this kind that we need to-day, more than ever, especially among our Catholic laity—men that not only feel our needs, but can present them in a capable and dignified form; men that have secured the world's choicest instruments and can wield them, to the best advantage, in the furtherance of our great cause. We need a fund of knowledge back of a trained voice and pen—and all this based upon principle, upon character, upon Christian ideals. Such is the education that we must secure, such is the only solid, worthy education to be the fruit of our Catholic colleges.



## Annual Elocutionary and Oratorical Contests.

The annual Elocutionary and Oratorical Contests were held in the College hall, Friday evening, May 6, in the presence of the Faculty, the students, and a large number of the relatives of the boys, and friends of the institution. The competition was keen, so much so that the Rev. Dr. Devlin acknowledged, when announcing the awards, that the judges had considerable difficulty in deciding between the relative merits of the various contestants. After congratulating the people of Pittsburgh and vicinity on the opportunities they enjoy in having in their midst a college where their children can obtain an education rounded out in all its details to fit them for life here and for eternity hereafter, he communicated to the eagerly expectant audience the winning selections—"The Swan Song," by Edgar J. Kenna; "How Salvator Won," by Michael J. Yates; "Cigarette's Ride and Death," by Leo A. McCrory; and "Patriotism," by Michael A. Shea.

Music and song pleasingly varied the programme, a copy of which we append:

OVERTURE "The Tower" *Isenman*  
COLLEGE ORCHESTRA

### ELOCUTIONARY CONTESTS

#### DIVISION III.—SILVER MEDAL

EDWARD J. NEMMER, "Prior to Miss Belle's Appearance"  
FRANCIS A. DUFFY . . . . . "Skimpsey"  
JOSEPH F. HEIDENKAMP . . . . . "The Circus Boy"  
EDGAR J. KENNA . . . . . "The Swan Song"

VOCAL SOLO "The Bandolero" *Leslie Stuart*  
JOSEPH P. ARTHURS

*Accompanist, Professor Caspar P. Koch*

#### DIVISION II.—SILVER MEDAL

ALBERT L. MAMAUX . . . . . "Lasca"  
MICHAEL J. YATES . . . . . "How Salvator Won"  
DANIEL A. SULLIVAN . . . . . "The Unknown Speaker"  
NORMAN R. HEYL . . . . . "Dorkins's Night"

#### MANDOLIN TRIO

EDWARD J. MCKNIGHT ALBERT J. REILLY  
THEODORE J. SZULC

*Accompanist, Charles J. McGuire*

#### DIVISION I.—SILVER MEDAL

MICHAEL J. HEGERICH . . . . . "The Convict's Soliloquy"  
LEO A. MCCRORY . . . . . "Cigarette's Ride and Death"  
GEORGE A. BAUMER . . . . . "The Chariot Race"  
IGNATIUS V. KENNEDY . . . . . "Prentiss's First Plea"

CHORUS "The Rally" *S. T. Paul*  
SENIORS

*Accompanist, Professor Caspar P. Koch*

#### ORATORICAL CONTEST—GOLD MEDAL

JAMES J. HAWKS . . . . . "The Last of the Grand Army"  
JOSEPH J. CREIGHTON . . . . .  
"The Americanism of George Washington"  
MICHAEL A. SHEA . . . . . "Patriotism"  
FRANCIS S. CLIFFORD . . . . . "The Prisoner of the Vatican"

MEDLEY TWO-STEP "Come After Breakfast" *Hall*  
COLLEGE ORCHESTRA

## DECISIONS OF THE JUDGES

REV. THOMAS DEVLIN, LL. D.

Ex-Superintendent of Schools

ROBERT T. McELROY, Esq.

Ex-Assistant District Attorney

MR. ROBERT W. EGAN

Managing Editor, "Dispatch"

EXIT MARCH

"Blaze of Glory"

*Holzmann*

## ATHLETICS.

**The 'Varsity.**

The 'Varsity, under the careful eyes of Kennedy and McDonald, has developed into the usual fast team which represents the College on the diamond. There are a number of new faces in the lineup, but the presence of the few old-timers keeps the youngsters well balanced.

Dugan and Sullivan are alternating behind the bat, and both are playing a great game.

McDonald, Egan and Burke make up a good pitching corps, which have been very effective so far.

Furlong, at first, and White, on short, are new men in the infield, but Kennedy, at third, and McGuigan, on second, keep things going smoothly, and as a result the entire infield is playing a pretty game all around.

Our old star, McKnight, is playing his last season in left-field, and from the article of ball he is playing his position will be hard to fill. Creighton plays right in his good old style, and gets everything that comes his way. McDonald and Egan divide middle between them.

The opening game was played on April 13th with the University of Pittsburgh Independents. Good batting enabled College to score 9 runs, while sharp fielding kept the visitors down to two tallies. McKnight pulled off some pretty catches in left field.

On April 6th, the Fravels, of Carnegie, a strong independent team, went down to defeat under the superb pitching of McDonald. The final score was 2 to 1. McGuigan and Kennedy, each, had a three-bagger.



April 23rd witnessed the third victory for our boys, who defeated the Monongahela Valley Collegians. Egan's pitching, together with perfect fielding, kept the visitors' score to 1. McGuigan's terrific batting was a feature. McKnight performed brilliantly in left, while Kennedy skirted the bleachers and captured two long fouls. The 'Varsity made 8 runs.

The fourth victory was registered on April 27th, the Mt. Washington A. C. being the victims. Egan was hit rather freely, but the hits were scattered except in the 8th inning. Every player on the team took part in the game. McKnight was easily the star in fielding, and also garnered three hits, one a three-bagger. Egan also had three hits. The Snyder brothers played the best ball for the visitors. The score was 13 to 6.

Carnegie Tech. was slaughtered on April 30th by the one-sided score of 15 to 1. Tech. used three pitchers, but none of them was able to stop the terrific clouting of the College boys. McKnight, McGuigan, White and Creighton were the big hitters, White having three hits, one a home run. Burke pitched an excellent game, allowing only four scattered singles. Our boys pulled off three double plays.

On May 2nd, Indiana Normal was defeated, 7 to 2. McDonald pitched a strong game, Pierce being the only man who could solve his delivery. McGuigan, McDonald and Kennedy led at bat, McGuigan with three hits.

The Monongahela Valley Collegians were defeated the second time by the overwhelming score of 13 to 3. In the 8th inning every man on the team scored. McGuigan, Kennedy and Furlong played and batted like fiends, the last mentioned putting up one of the best games at first, that have ever been seen on the campus. Burke was on the job all during the game, and when hits were needed he refused to allow them.

The banner game of the season was played with Bethany College on May 10th. McDonald performed the

remarkable feat of shutting out the West Virginians without a hit. But two men reached first base, one on an error and one on the only base on balls he gave. McGuigan covered ground around second like an old leaguer. Dailey, for Bethany, pitched a great game, allowing only five hits.

### **The Reserves.**

Of the thirty candidates for the College Reserves, the following have qualified: Daly, c.; Leger, McGuire and Rodgers, pitchers; Mellody, 1st base; Curran, 2nd; King, 3rd; Hannigan, s.; F. Creamer, D. Creamer, Collins and Lysaght, outfielders. F. Creamer and King are strong at the bat; Mellody is playing a very neat game at the initial sack, while Curran carries off the honors for stolen bases. The Reserves have won four of the seven games played. The record, so far :—

April 9, Crafton A. C., at Crafton, Pa., 10—8.

April 16, Knights of St. John, at Turtle Creek, Pa., 4—1.

April 19, Braddock High School, at College, 8—9.

April 30, Carnegie Tech. Freshmen, at Leeds Field, 3—4.

May 5, Duquesne High School, at Duquesne, Pa., 18—7.

May 7, Ben Avon High School, at Ben Avon, Pa., 3—0.

May 12, Turtle Creek High School, at College, 5—13.

The Reserves have return games with Braddock H. S., Carnegie Tech. Freshmen and Turtle Creek H. S., and expect to turn the tables. Games have also been scheduled with Allegheny H. S., Sewickley H. S., Jeanette H. S., and Butler H. S.

### **The Academics.**

What institution would not be proud of the Academics? They have played practically all of their games away from home under the vigilant eye of their Manager, Professor P. A. Dooley; though they encountered teams composed of players who far outranked them in point of age, they were game to the finish and never let up till the last man was out. Of the nine

games played, they won seven and lost two. Of their three pitchers, Mamaux, Beadling and Walsh, Mamaux is the particularly bright star; not only has he good control and deceptive curves, but he also fields his position like a veteran ball player, and is able to tap the ball on the nose frequently and hard. Haber gives him good support, and wields the bat to advantage, as do also Dunbar and Byrne. Of the fielders, Dunbar and Emmerling are the most sensational players, whilst Heinrich gives them a close race for honors in outs and assists. Connelly shows up well at short; Isherwood, Byrne, Summa and Rosa are very clever outfielders. The team is well balanced, and works in harmony with all the regularity of perfectly adjusted machinery. The games and scores :—

Academics vs. Woodlawn A. C., 13—3.

Academics vs. Epiphany High School, 16—7.

Academics vs. Belmont A. C., 21—1.

Academics vs. Sheraden Independents, 10—12.

Academics vs. Melwood A. C., 12—1.

Academics vs. Pgh. High School Com., 9—7.

Academics vs. Lawrence A. C., 0—14.

Academics vs. Reilly Colts, 7—6.

Academics vs. St. Thomas' High School, 8—1.

### **The Minims.**

Though the Minims started off with two defeats—both by the Sacred Heart Athletics, a fast little team of good hitters and excellent fielders, captained by Raymond A. Siedle, of the Commercial Department—they were not one whit discouraged, for they have won five of the six games they subsequently played. Those early defeats were serviceable in so far as they showed the weak spots in the aggregation, and these weak spots have since been strengthened, so that the Minims can cope with any team of their size and age that the city can produce. They have four reliable pitchers in Dowling, Adamecyk, Marlier and Hahey. Heyl is a competent

back-stop and thrower to bases. Siedle is fast and sure at short, and can wield the bat very effectively. Blum at the initial sack, J. Reilly and Kane at second, and Devlin at third, play their positions as to the manner born; Marlier, Mansmann, Seifried, Kavanagh, A. Reilly and McGee are pretty little fielders and good throwers to bases. The games and scores :—

Minims vs. Sacred Heart Athletics, 4—11.

Minims vs. Sacred Heart Athletics, 3—9.

Minims vs. Dilworth A. C., 13—2.

Minims vs. College Independents, 3—9.

Minims vs. College Independents, 5—4.

Minims vs. McQuade A. C., 9—4.

Minims vs. East End Eagles, 19—6.

Minims vs. Beechwood A. C., 20—4.

#### **The Independents.**

Of late years the Junior Boarders have made up a special team of players, ranging in age from 14 to 16 years, and, this year, they have assumed the name of Independents, under the coaching and management of Cap. C. Kaylor, '10, formerly Captain of the Senior Football Team. After the successful candidates had been selected for the various positions, and new suits provided, the team organized by electing Dannemiller as Captain.

The latter is an ideal shortstop and is quick as a flash both in picking up grounders and in throwing to the bases. Travers has developed into quite a catcher, with a powerful arm and unerring aim, sure to arrest the would-be purloiners of second base. Kalinowski and Driscoll were, in the early part of the season, depended on for the twirling, but little by little they gave up working in the box for the field where, along with Huckestein, Woodward and Hoffman, they take good care of the outer garden. Slater has shown wonderful talent as a pitcher and is now relied upon for most of the hard games. The bases are in the care of Ackermann,

Manley and Heidenkamp, who are at all times equally quick and reliable. Following is that portion <sup>of</sup> <sub>2</sub> of the schedule, as played up to date:

P. C. Indep's vs. S. T. (Paroch) School, Braddock, 6—2.

P. C. Indep's vs. Brady Street Athletics, 14—5.

P. C. Indep's vs. Springdale Athletics, 12—2.

P. C. Indep's vs. P. C. Minims (1st game), 9—3.

P. C. Indep's vs. P. C. Minims (2nd game), 4—5.

P. C. Indep's vs. East End Eagles, 9—7.

P. C. Indep's vs. Forbes School, 12—5.



### Run It Out.

When you once have hit the ball,

Run it out.

Though your chance be great or small,

Run it out.

Many a fumble comes, you know,

Many a baseman muffs a throw,

But you're lost unless you go !

Run it out.

Come the best or come the worst,

Run it out.

You are gone? All right, but first

Run it out !

Would-have done or Might-have been

Never has a chance to win;

Lively now and dig right in !

Run it out.

In the game or out, the rule,

“Run it out,”

Is the MOTTO of YOUR school;

Run it out.

Here is one who thinks it wise



Just to play for exercise,  
But he'll score more if he tries;  
Run it out !

You may fail? Of course, but still  
Run it out;  
If you don't, you know you will.  
Run it out.

How alike is the beginning  
Of the losing or the winning—  
Just an eyelash to an inning !  
Run it out !

Courage now and keep your heart !  
Run it out.

Nothing comes without a start,  
Run it out.

Other Shakespeares might be printing,  
Other Titians might be tinting,  
If some constant Coach kept hinting  
Run it out.

ANON.



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# Pittsburgh College Bulletin

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## A Nameless Stream.

Far from the scene of work and toil,  
The verdant foliage hides  
A brooklet murm'ring in its course,  
As through a vale it glides.

For years it flowed the self-same way  
And many more 'twill flow;  
Its friends are ferns and smiling flowers,  
The rocks, its only foe.

But onward day and night it runs,  
Undaunted nor distressed,  
Subduing by degrees the rocks  
That proudly lift their crest.

This steady streamlet often brings  
Unto my mind, the thought,  
That e'en an humble, nameless stream  
May flow with lesson fraught :

For silent, gradual labor wears  
Quite far beyond our ken,  
And leaves the banks of life enmossed  
With lives of noble men.

E. J. MISKLOW, '12.



## Chapel of Holy Ghost Apostolic College Dedicated.

News from the Holy Ghost Apostolic College at Cornwells, Pa., is of interest to everyone connected with this institution, for its Faculty is composed of our former teachers and graduates, and its pupils are destined to be intrusted in the course of time with the works and destinies of the Holy Ghost order in the American province. On Whitsunday the beautiful chapel lately erected and completed under the direction of the Very Rev. John T. Murphy, C. S. Sp., was dedicated with imposing ceremonies by the Most Rev. Archbishop P. J. Ryan, and pontifical high Mass was celebrated by the Rt. Rev. E. F. Prendergast, in the presence of men and women of several nationalities and of at least two races, varying in many respects, but one in faith. The religious included not only priests whose lives are consecrated to God's service, but in the gallery were Sisters of the Blessed Sacrament from their nearby convent, and, in the chapel proper, Brothers of the Christian Schools and of the order of the Holy Ghost. The Sisters, devoted as they are to the Indian and Colored races, were accompanied by a number of their charges, whose dark countenances contrasted strongly with their white veils. The nationalities represented by those participating, no less than the work the Fathers, Sisters and Brothers present are engaged in, spoke eloquently of the apostolic zeal of the Church, both past and present.

The sermon, an eloquent discourse by the Rt. Rev. Mgr. D. J. O'Farrell, of St. Francis de Sales' Church, Boston, embodies a history of the founding of the Holy Ghost order, and of the labors of its members in many lands.

Mgr. O'Farrell's sermon was, in part, as follows :

Whatever is born of God overcometh the world; and this is the victory which overcometh the world, our faith.—I. St. John v., 4.

We rejoice in celebrating to-day the anniversary

of the Pentecost, the day of the coming of the Holy Ghost and of the birth of the Catholic Church. The Father had sent the Son to make atonement for sin and to open the gates of heaven. Forty days after His resurrection, before going to His Father, Jesus admonished His disciples to stay in Jerusalem until the Paraclete would come "to teach them all truth." Ten days after, He descended upon them in the form of tongues of fire, and forthwith they became Apostles, the Messengers of the Word. The first Christian apostolate was thus established and the Bark of Peter was launched on the sea of time. They were to be the witnesses of Christ in Jerusalem, in all Judea and Samaria, subsequently "even to the uttermost parts of the earth." (Acts i.)

They were to carry the victory of faith achieved on Calvary and crystalized in the infant Church, which they constituted, and by that victory they were to overcome the world. They carried the tidings of salvation to all the countries east and south of Palestine, into Africa, Persia, Arabia, Mesopotamia and far away into the interior of Asia and India—they carried them to Athens and to Rome, the mistress of the world. In Rome scarcely a century had passed when Tertullian could tell the Roman Senate: "We are but of yesterday, and we fill every place; the temples alone are left to you." We observe in these first Apostles the active presence of the Spirit of God—the Spirit of Divine Love, which destroyed the love of self and the love of all things earthly. When it came to a choice between their duty to God and death, there was no hesitation—they went and died joyfully for their faith and ministry.

This is the essence of the apostolate of Jesus Christ. No other can be true nor lasting in its results. The Holy Ghost must be its motive power; the salvation of souls its sole object; the glory of God its final result. The apostolate of Christ must ever be the victory of sacrifice on the altar of charity.



### **Of More Than Ordinary Significance.**

There is, perhaps, no ceremony more pleasing to the Bishop of a diocese and the clergy or more interesting to the faithful than the solemn blessing of a church which, completed and equipped, is started on its spiritual life. The house of stone put together by the hands of man has become the house of God, in which He will dispense the gifts of His goodness and mercy. \* \* \*

The blessing and dedication of this chapel has, however, a more than ordinary significance, inasmuch as it is apostolic. Restricted though it be in its dimensions, it is world-wide in its scope of object and influence, for on its altars will burn the sacred fire whose light shall illumine those "who sit in the darkness and in the shadow of death." It is in a sense for the whole world what a cathedral is for a diocese and the parish church for its particular section. It is the sanctuary of a great religious congregation, whose sole purpose is to reach the most abandoned souls in order "to wash them and make them white in the blood of the Lamb." Here the young aspirant to this sublime vocation will bathe his heart, as it were, in the flames of charity and learn to be strong with the strength of humility and meekness. Here in contemplation of the great victim of the Eucharist will he learn to become a victim himself of a mighty zeal that will urge him on to works impossible to nature and will sustain him in their accomplishment. Here will he buckle on the harness of the Christian knight and be ready to do battle for God and his Lady Immaculate, at home, abroad, no matter where, against all comers and all odds. This is the garden of the Lord, in which heroic apostolic virtue will be planted, will flourish and bloom and bring forth the ripe rich fruits of "fervor, charity and sacrifice," the component elements of the spirit of Libermann, which is patterned after the Spirit of Christ and the Apostles.

The Catholic Church never faltered in her missionary efforts, and could not, as she was chosen and com-

missioned by the Christ "to teach all nations" in the way of truth. In fact, the history of the Church is the history of her apostolic life. The first Apostles died and their places were immediately occupied by worthy and legitimate successors. These successors had their commission from Christ through His Vicar on earth; and so it was continued through the centuries up to this day, and so will it go on for all time.

There were Catholics in Ireland before St. Patrick, in France before the conversion of Clovis, in Germany before St. Boniface and in Switzerland before St. Gall. The Benedictines, the Franciscans, the Dominicans were all missionary bodies during the Middle Ages. Catholic missionaries accompanied Columbus in his search across the Atlantic Ocean, and others followed the discoverers who followed Columbus. They went with Vasco da Gama around the Cape of Good Hope, and the Philippine Islands, Japan and China, were fields of apostolic labor before Protestantism was known. The Catholic missionary had evangelized the natives of North and South America before the landing of the Puritan at Plymouth. In Africa Catholic missionaries had penetrated far into the interior more than four hundred years ago. Climatic difficulties, savagery and fanaticism may have barred their progress and thwarted their work, yet Livingstone in his travels found traces of Christianity where he least expected to find them.

#### **Modern Evangelizers of Africa.**

Many modern Catholic missionary societies are doing great work for the evangelization of the Negro race in Africa. The Jesuit Fathers, the Fathers of Lyons, the Missionary Fathers of Cardinal de Lavigerie, Archbishop of Algiers; the Mill Hill Fathers of Bishop Herbert Vaughan and others are carrying on very extensive missions with success. But the first to enter this forsaken land in our days were the Fathers of the Holy Ghost and the Immaculate Heart of Mary, when, on the

13th of September, 1843, seven fathers and three brothers departed from Bordeaux bound for the two Guineas. The Congregation of the Holy Ghost and the Immaculate Heart of Mary was founded by the Venerable Francis Mary Paul Libermann, who was born in the town of Savern, Alsace, on the 12th day of April, 1804, of strict Jewish parents. Lazarre Libermann, his father, was a distinguished rabbi, and consequently a Jew of Jews. He had hopes that his son Jacob would succeed to his dignity and position, and for that purpose placed him under the best teachers, to be instructed in the complicated doctrine of the Talmud. He grew up with an intense hatred of everything that savored of Christianity. While studying at Metz his mind became disturbed on religious matters and he began to ponder long and often upon the things which eternity held in its mysterious depths. Influenced by the grace of God and the good example of his brothers, he left the synagogue and entered the Church. He was baptized on Christmas Eve in the year 1826 and received his First Communion on the same day. The following year we see him a student at St. Sulpice, Paris, with the intention of embracing the priesthood. On the point of receiving sub-deaconship he was stricken with the terrible malady of epilepsy, occasioned, no doubt, by the many severe trials of his youth and the torture of long mental strain. This affliction he bore for fourteen years with the patience and resignation of a saint, till finally he was miraculously cured at the shrine of Notre Dame de Lorette. This only impediment being removed, he was ordained a priest at Strassburg on the 10th of August, 1841. He was 37 years of age when he celebrated his first Mass with a devotion that seemed to radiate from his countenance.

In his state of desolation for the fourteen years of his sickness his thoughts often dwelt on the condition of other human souls more desolate than his. He had the consolations of his faith, he had friends surrounding him, he had a good mother in the Blessed Virgin, to whom he

could always confide his sorrows and sufferings, but there were races of human beings in far-off lands purchased by the blood of Christ without being delivered to Him. In their savage homes they lived in utter dread of the stronger arm which is the cruel law of nature. Slavery was their normal condition of life, which ended as a rule in a bloody death and no hope beyond. He had long come to the determination of giving his sacerdotal life for theirs—to uplift them to the freedom of the children of God and to the heritage of grace and glory. For this object, two or three years before his ordination, he had begun, with the assistance of Father Levavaseur, to lay the foundation of the Society of the Holy Heart of Mary. At this time he had with him another Father named Tisserand. Father Levavaseur lived to be his second successor as superior general and Father Tisserand was drowned on the coast of Africa, whither he was going as a vicar apostolic. In 1848 “the Heart of Mary” was combined with the Order of the Holy Ghost, which for a century and a half had rendered invaluable services to the Church of France by supplying missionaries to her colonies and by maintaining a galaxy of holy and learned men at home who strove to avert the evils which a false philosophy was bringing on the people. The two societies united in a holy wedlock became a solid organization full of life and vigor, which like a great army advanced to glorious conquest and retains that life and vigor up to this day.

On the feast of the Purification, 1852, in the 48th year of his age, having completed in a short time all that God had told him, Father Libermann entered into everlasting rest.

#### **His Sacred Legacy.**

This is a cold and imperfect outline of a life that was great for God and humanity, and, like that of Christ, it was also a grand and sacred tragedy. When we look, indeed, at its features we cannot help being struck with its similarity to that of his Divine Master. Of Hebrew



origin, Father Libermann was "a man of sorrows and acquainted with infirmity," and he bore the infirmities and carried the sorrows of others—"the chastisement of peace was upon him and by his bruises they were healed." "He was meek and humble of heart." He practiced virtue as something that was natural to him. He was a true convert and kept unsullied to his death his baptismal innocence. His soul overflowed with charity and kindness and fell upon those about him and those far away like rays of sunshine. His last words were: "Charity in Jesus, charity through Jesus, charity in the name of Jesus. Zeal for the glory of God, sacrifice for Jesus. Man is nothing; God is all."

Thus in faltering accents the dying saint left to the weeping children of his heart a sacred legacy which has been enshrined in the motto of their congregation, "Fervor, Charity and Sacrifice," which must be the guiding and sustaining principles not only for them, but for all the priesthood the world over and through the coming ages—the motto of the holy apostolate of the Church. Three in One, the love of God above all and of everything pertaining to Him. Then fervor, then sacrifice, then man is nothing, God is all.

No wonder Bishop Mermillod, of Geneva, styled him "the conquest of Jesus Christ, the victim of Jesus Christ, the apostle of Jesus Christ."

In a beautiful mortuary chapel about five miles from Paris, in "Le Saint Coeur de Marie," the body that was the temple of the Holy Ghost is laid. On each side of him are his three immediate successors, Father Schwindenhammer, Father Levavaseur, Monsigneurs Emonet and Riehl, Vicars Apostolic; Fathers Francis Libermann, his nephew, and Huvetys. There they rest after their apostolate of toil and sacrifice, surrounding, like a guard of honor, that venerable father whom "they loved in life and from whom they are not separated in death." Soon, it is expected, the Church will put the



sanction of her approbation on his life and write his name in the calendar of her saints.

When the Venerable Libermann drew near his death he had the consolation of knowing that over sixty members of his beloved congregation were dispersed in Africa, Haiti, Bourbon, Mauritius and Australia, while many houses had been established in the mother country of France. He looked out and saw that the blessing of God was on his work and that it had prospered beyond his most sanguine expectations.

Twenty years later the fathers had rounded the Cape of Good Hope, and the eastern coast of Africa, with Madagascar, was dotted over with fruitful missions, while in the West Indies, in Spain, in Ireland, and in the United States, they were doing effectively the work of Christ. Where a few had borne "the heat and burden of the day," a thousand had come to share in their merits, and the Holy Sacrifice of the Mass was offered in many places where white men had never trod before them. To-day the number of these modern apostles is augmented at home and abroad. New territories have been invaded and conquered for God. Not only France, but Spain, Germany, Ireland, America, and even Africa itself have contributed to increase and strengthen these gallant soldiers marching under the sacred banner of the Cross. New vicariates and prefectures have been erected and thousands of souls brought into the fold of the one true Church.

#### **The Holy Ghost Fathers in Philadelphia.**

Nowhere probably has the Congregation received more cordial welcome and more kindly consideration than from the Archbishop, Bishop and clergy of Philadelphia. Nowhere, in fact, is it doing more work for the colored people and destitute children. In testimony of this there are St. Peter Claver's parish and its schools, the industrial schools under its care, St. Joseph's House for Homeless Industrious Boys, not mentioning the

missions and retreats the fathers give from time to time. Not the least important is the foundation here in Cornwells, "the Holy Ghost Apostolic College." Begun in 1896 as a novitiate and scholasticate, it was in 1906 turned to its actual purpose of "training candidates for the missionary and apostolic life." To-day it is again born of God in the dedication of this chapel; it begins its career which we firmly believe will be glorious in its results for the extension of the reign of Christ upon the earth.

The happy relationship between this Archdiocese of Philadelphia and the Congregation of the Holy Ghost might be said to go back almost seventy years, to the administration of Bishop Francis Patrick Kenrick. His Vicar General, Father Barron, was by him consecrated Vicar Apostolic of the two Guineas. In 1843 Bishop Barron, passing through Paris, visited Our Lady of Victories just at the moment when Pere Libermann entered that sacred and famous edifice. The Bishop had a large field and no laborers; the father had some laborers and no field. They met and the father got his field and the Bishop got his laborers. Such was the origin of the African missions—the Fathers of the Holy Ghost were introduced by a priest and Bishop of this diocese into the Dark Continent to kindle there the fires of faith and hope and charity. May the cordial relations thus providentially initiated be perpetuated. \* \* \*

### **A Wonder Before Our Eyes.**

This society and others similar to it are really the wonders of the age. But there is a wonder actually before our eyes in our own land—a wonder that reminds us of that marvelous increase of the Catholic Church of the first centuries. When His Grace Archbishop Ryan as a young missionary priest, not sixty years ago, arrived at St. Louis he found himself in "the Far West." It was then a small city and the rendezvous of hunters and trappers. Outside spread the vast prairies which the

buffalo roamed in freedom and the red man looked upon as his own. He was the savage lord of nature and gazed with suspicion and anger on every white intruder. Along the great stretch to the Rocky Mountains and beyond to the Pacific Coast no lines of railroad had yet been laid, no means of travel but the prairie schooner or the fretful broncho. Here the Archbishop began his missionary career. Here, to motley crowds of many races and tongues, but especially to the children of Ireland wandering afar in search of freedom, as the knights of legend sought "the Holy Grail," he poured forth in his rich and burning eloquence "the Word of God" into their attentive ears. Here he worked and watched and prayed as priest and Bishop till Divine Providence sent him as a benediction to Philadelphia.

Looking back, he could tell the story of the hard labor and self-sacrifice which changed "the foreign mission" into a garden of the Church. He saw the frontier farmhouse multiplied into a village, the village amplified into a town, the town into a city and the city into a great centre of civilized life and industrial action. He saw the few increased into hundreds, the hundreds into thousands, the thousands into millions of worshipers "in spirit and in truth." He is able now to contrast the material and spiritual progress visible on all sides, East and West, with the small, disheartening beginnings of his pioneer days, and he rejoices in the fact that, sustained by the grace of God, he was a prominent agent in the marvelous transformation. The land that was desolate must no longer be called "the forsaken," for it has become "a crown of glory in the hand of the Lord and a royal diadem in the hand of God." (Is. vi., 2.) The temples are built, the fires of Christian education are burning on hill and in valley, "the rough ways are made plain and the crooked ways are made straight," the flocks have rich pastures, the shepherds are numerous and the soldiers of Israel are watching on the towers or battling on the plains.

Priests of Philadelphia, you have reason to be proud in the Lord. You have reason to be proud of your churches, your seminaries, colleges, academies, parochial schools, your institutions, your homes for the homeless, your hospitals for the sick, your religious orders of saintly men and women and of all the great works of devotion carried on by the noble and glorious apostolate of the laity; you have reason to be proud of this Cornwells of the saints, where in a cluster, like a bouquet of flowers in stone, you have the Sisters of the Blessed Sacrament, the Ladies of the Sacred Heart, the Christian Brothers, the Fathers of the Holy Ghost, keeping the fires of charity at furnace heat and making Cornwells a holy land. You have reason to be proud of your Catholic people and of your great and loved Archbishop; and your people are proud of you. You are the strength and glory of your illustrious chief. Church of Philadelphia, "hold fast that which thou hast, that no man take thy crown." (Ap. iii., 11.)

#### **A New Era.**

The stone age of the past is over, a new era has begun, but the work of God is not yet complete. If the work of organization and construction was difficult, a difficult work yet remains, to keep what we possess lest it go from our hands either by carelessness on our own side or by fraud and treachery on any other side. We must stand prepared to meet "the enemy," whether he comes in the night or in the day, and "resist him, strong in faith." (I. Pet. v.) We must also be active to extend our boundaries to meet the demands of religious progress and to provide for its exigencies. A grand heritage will be handed down to the future clergy, but it will be accompanied with enormous responsibilities. Outside the material temples and resources requiring constant attention, there are the spiritual temples of the living God "bought with a great price and built upon the foundation of the Apostles and prophets, Jesus Christ



Himself being the chief corner-stone." (Eph. ii.) This is and will be the real business of the Catholic Church, for which the material churches are erected. The children must ever remain our greatest solicitude. They are the lambs of the flock, and they make the most savory morsels for the lion and the wolf. The people must be warned of the errors of the day which the cunning prophets of evil know how to coat with a sugaring of truth. The workingman, our hope and our pride, must not be caught by the bait of "the old serpent" which he dangled before the eyes of Mother Eve. On bread alone he must be made to remember that he cannot live, but that his immortal soul must be fed and regaled with the Word of God. Whatever truth is in these economic systems and notions the Church has always advocated, while their errors she has always condemned as the sources of dreadful misfortune.

There is also the unbridled lust of wealth and station which stops at nothing to attain its end, which sneers at all that is holy and virtuous and tramples on the rights of God and man, which measures everything according to its financial standard. This Christ Himself declared His enemy, and it always has been the enemy of His mystical body.

The press was once the child of the Catholic Church, but was stolen by the so-called Reformation and perverted, so that now it is not only estranged from, but opposed entirely to, its mother. It has become a vile agency in the hands of her enemies, who seek her destruction.

#### **Must Support the Good Press.**

For centuries the Catholic Church has been obliged to stand silent in the presence of false accusations, as Christ stood before Pilate "without opening His mouth." The purely secular press, as a rule, condemns the Church without trial or hearing, and if it tell the truth about her once in a while, she is supposed to be under a great obligation to it. Pope Leo XIII. in his Apostolic Consti-



tution, "Officiorum ac Munerum," says: "Almost every doctrine which Jesus Christ the Saviour of mankind has committed to the custody of His Church for the welfare of the human race is daily called into question and doubt. Literature has run riot, hence the daily inundation of most pernicious books. Worst of all, the civil laws not only connive at this serious evil, but allow it the widest license." We have to lift up our voices and continue to cry out against this evil. We have to strive to bring back the press to its early righteousness by loud condemnation of biased and untruthful journals, immoral books and irreligious magazines, and principally by lending a united and exclusive support to those publications which respect truth, justice and virtue for their intrinsic religious and moral values. We should use the press more than we do. There are fair journals that have prejudice or bias in favor of one religion or another, or one race or another—their only object is to make their literary and journalistic efforts successful. These papers would be glad to get our contributions.

Irresponsible proselytizing associations are hovering around the fold, to the great danger of the flock of Christ. These people are animated by one desire, and that is to injure the Catholic Church, never stopping to think that they injure themselves in principle and in fact by their action. They are the worst kind of kidnappers, for they steal immortal souls from God. They hide deceit under smiling countenances; they really hate when they pretend to love; they offer a rag surreptitiously torn from the robe of Christ, instead of the entire garment which covers His mystical body, the Church.

This work of the apostolate must be carried on according to those methods which the Apostles received from Christ and handed to their successors. The Holy Ghost must strengthen your hearts and hands, the salvation of souls must be your sole desire and the glory of God the end of all. The apostolate of this modern day, to be victorious in the testimony of the Word, must

sacrifice itself on the altar of charity until "the holy city, the New Jerusalem, comes down out of heaven from God." (Ap. xxi.)



## Education in France.

If I were called upon to give the history and the origin of the common schools—the schools for the people—I should select as the theatre of my description, the country which has become known to history as "the eldest daughter of the Church." Not only did France give birth to the first of the great universities of modern times, but even as far back as the earliest period of the Middle Ages, she coupled with every one of her old Cathedrals a building for the education of her youth. Soon also, all over the land arose the "Little Schools," devoted to the instruction of the masses, and flourishing under the protection and material aid of the Church, which then, as now and at all times, was the enlightened patron of learning and the fostering promoter of every movement tending to the elevation of the common people.

Passing over the centuries that intervened between the rise of the universities and the brilliant reign of the great Louis Quatorze, we come to what has proven one of France's chief titles to popular esteem in the domain of education. She had passed the zenith of her power and glory. Tiny Holland had opened her sluices upon the great Monarch and his army—and the French people were startled by the tidings that the Turks were at the gates of Vienna—when a young priest of Rheims, looking about him on the ruins caused among the common people by the Continental wars, gave up his family, his position, his prospects of advancement, and founded the first of the Christian schools, with which his name of John Baptist de la Salle shall forevermore be inseparably connected. Then, for the first time, was inaugurated the

greatest popular system of instruction that the world has ever yet witnessed—then for the first time were teachers trained to their important work. France and the world owe to him the first clear delimitation between primary and secondary instruction, as well as the formation of that splendid body of men known as the Brothers of the Christian schools. Primary schools, normal schools, reformatory schools, technical schools, secondary schools were all in existence and in flourishing operation before la Salle had quitted this earth for his eternal reward! And who will now, with any regard for historical truth, venture to ascribe, as do our present French legislators, the founding and opening of common schools, to the influence of the French Revolution? The French Revolution! Alas! it was that monstrous parody of "Liberty, Equality, and Fraternity," that swept, or tried to sweep, from the face of France, every vestige of civilization, religion and education, to rear upon their ruins a temple to universal anarchy.

And what have been, through slow stages, the consequences of the exaggerated cult of a false progress, and a false reasoning? A government without God or Christian principle; not merely, as with us, the drawing of a line between the spheres of Church and State, but a total denial of God-given rights to parents over their children, and to children over their own future; a vast system of unjust spoliation, of undisguised oppression. To penalize, to crush, to exterminate the Christian schools, they have suppressed the teaching orders, they have exiled the teachers themselves, they have, by every ingenious law and ordinance, relentlessly pursued the Christian teacher, child and parent.

All this was but a preliminary skirmish in the eyes of the enemy, who had other objects and deeper motives than the mere crushing of the outposts and the vanguard. Their aim, as they have since shown, has been to sap and undermine the very citadel itself—to weaken first and then destroy the very foundations of all religion and

morality among the rising generation of French citizens. It was at first to be a policy of strict and impartial neutrality. The schools were intended to be distinctly neutral, somewhat in the same sense that they are said, with us, to be positively non-sectarian. But we all know what non-sectarian means over here: "Any religion but the Catholic!" Thus it was in France: "Any morality but the Catholic morality based upon religion and Christianity!" Practically this had been the case for nearly a full generation, with public opinion lulled into security on this important point of the battlefield, while the religious leaders were busy fighting at other positions along the line. But all at once they awoke to find that the neutral schools, on which they had thought to have made a truce, were sapped, were taken by assault by deadly mines and weapons in the very hands of their children. The books, the manuals, and the very teachers had been bought over by the enemy. Late, however, as it is, and desperate as is the issue, they have risen to arms as one man and have resolved never to surrender; and now what do we see from end to end of the country? The bishops and leaders of the faithful, nay, the very princes of the Church dragged before the common tribunals, like the Apostles of old before the Council of the Jews, defying the unjust laws of man as against the law of God, and the principles of morality; while protesting with their very last breath, that they will go down to prison rather than submit, and thus betray the interests of their flock! Is it a wonder that the days of neutrality are passed—neutrality that was so insidious and so destructive? Better, indeed, the present attitude of open hostility to all forms of belief, because now at least the campaign against religion, more open and more active, will be met with full knowledge of the issue, with equal activity, and with that organized resistance which on the part of right and truth has never yet failed to be successful.



## Belgium and Her Schools.

Sad as must be the picture of the struggle going on in France, there is a neighboring people whose taste and language and genius are almost alike, and who are now also in the midst of a great educational contest, which may well give to us and to her neighbor a fruitful lesson, an incentive to renewed effort, and a guarantee of ultimate success. Yes, alongside of France, we see another Catholic country—that of Belgium—yielding, through apathy, to the domination of a small but organized party of the so-called liberals, socialists and radicals. Just now they are awaking from that fatal dream of apathy and repose, to realize that they were being slowly crushed out of existence in the person of their school children. But while that dream lasted—while they lolled and dallied in their fancied security (some 30 years ago, when the liberal party was in power) what was their status? Not a single Catholic professor sat upon, or could aspire to, a chair in the university, or the higher schools of the State. All at once, a few courageous men of the Catholic party forced open the doors of the higher education body, till then absolutely closed to them and their co-religionists. Now, the fact is that from simple and open competition the majority of the university chairs are occupied by practical and eminent Catholics. But they were not content to sit idly on the conquered seats. They soon found that the great fight was to be waged upon a broader field—on the field of the primary schools—and so after years of struggle they have arrived at this point that in every municipal school maintained by public funds the teaching of religion is obligatory, unless the parents demand an exemption for their children. Besides, the State law allows each local municipality to “adopt” whatever free private school may have been established, within its bounds, and give it the requisite maintenance. But this is not satisfactory to the intelligent and far-seeing portion



of the Belgian Catholics, nor is it enough to justify their resting upon their arms, like soldiers liable to be caught off their guard.

We can imagine what may happen and what really does happen in the large socialistic centers like Brussels, Antwerp and Ghent, where the public schools are practically Godless, and without a tittle of instruction for over ninety per cent. of the children. How can the free schools of such towns and municipalities be otherwise than crushed beneath the official favors which are poured with liberal hand upon the public schools? Little by little and almost insensibly the children, nominally Christian and Catholic, are forming a nursery of future Socialists. This spectacle and this inevitable result which is being more and more brought home to our observant and militant Catholics has forced them to their present attitude, which is one of immense importance and significance, and which is not only of most vital import, but of a lively interest to us in our own fight for fairness and equity.

They have resolved to be satisfied with nothing less than absolute equality of all children before the State, in their claim for a full education in the true sense of the word.

But, to show the power of organized and persistent effort, even in the face of adverse majorities, allow me to quote, as a significant example, an incident that occurred lately at Ghent. Here the Socialists and anti-Catholic liberals are in the vast majority, and use their power to increase the attractiveness of the public schools for the poorer citizen by giving to their pupils free books, free clothing, free meals, free entertainments, free open air vacations. But, all at once, the Catholic minority plucked up courage and raised an outcry about this shameful favoritism—asserting openly their resentment of this injustice. What was the result? The liberals still denied redress, but the Socialists recognized the equity of their claims, and, henceforth, the children

of Catholic schools in Ghent are getting free meals like the others.

And strange as it may appear, and almost humiliating to say so, this ideal project, which might appear to some a *Utopia*, is a living actuality in the neighboring and Protestant provinces of Holland. Yes, every child in Holland is considered on an equal footing before the law. And where there exists no free private school, it is sufficient that twenty heads of families unite to demand the erection or the establishment of such a school, in order to obtain the subsidies necessary for that effect. Then at once begins the payment of the teacher's salary, at a fixed and equal rate for all, according to the numbers of pupils and the population of the district. Whatever expenses exceed this fixed limit must be borne by the commune or the free school itself in question.

But you will ask what becomes of the Catholic children, in those localities where the requisite number of twenty heads of families cannot be found within a certain radius? It is true the children would be, according to law, compelled to attend school. But the Catholic parent is permitted to fall back upon the "Conscience Clause," which the law has justly provided. If he has conscientious objections for his child's sake to the religious teaching or the Godless character of the public school, he has only to make a declaration to that effect, in order to secure exemption from the obligation and compulsory attendance.



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# Pittsburgh College Bulletin

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## EDITORIAL.

### *Farewell to "1910"!*

We must at length resign ourselves to bid farewell to the happy days we have spent amid the hallowed walls of our dear *Alma Mater*. There, day after day we came to drink at the fountain of knowledge, the Pierian spring, and now we must seek another well. No longer may we listen to the gentle words of some kind teacher, chiding the laggards, helping the earnest, congratulating the successful. No wonder that it is with pain and regrets that we see the moment approach that will henceforth sever us from the Masters who guided us during that long period. Besides the education they have given us, what is vastly more important, they have taught us

to be men, upright Christian men, who will ever be ready to uphold the standard of virtue and justice. Now we go forth to take up arms in the battle of life, and whatever little success it may be our fortune to obtain, will be due almost entirely to them and to their training. To the students whom we leave behind us we also bid farewell. It is hard to part from the friends who have been our daily companions, but it must be so. We leave to-day, and they will take our places, one day to appear here as we are now doing, to join the proud army who claim Pittsburgh College as their *Alma Mater*. When that day arrives we beg them to remember that the Class of "1910" on the evening of their graduation expressed a sincere hope for their success. For we wish them luck and good fortune in their future endeavors, and we bid them a most affectionate adieu.

We have long been united by a common bond, our dependence on *Alma Mater*. Now it is at an end. But the memory of it and the undying love we bear her will cement a stronger union, a more lasting friendship. Now we go out into the different walks of life, but we shall ever remember one another as equal sharers in every joy and sorrow of our college days. Without asking, I am sure that, one and all, we pledge eternal fidelity to one another and to the ideals that made us one. May these ever be before us to guide us and to encourage us. Through them, and through the memories they bring we are *amici usque ad astra*.

J. H. MCGRAW, '10.



### ***A Brief Review.***

The scholastic year which has just come to a close, has certainly been, at every point of view, a most successful one. In numbers we did not perhaps reach as large a total as on one or two previous occasions. But, all things considered, and all circumstances, especially of recent financial stringency in this district, taken int

account, we may be well satisfied with a registration of over 390 students. There is no need on our part to speak of health conditions which with us are always of the highest standard, nor of athletics, which as will elsewhere appear, have been up to the usual and expected level of excellence. But, in those departments and branches of learning and science, which form the ultimate test of an institution's efficiency and progress, the College has been eminently successful and prosperous. This year has, for instance, seen the first set of Graduates come forth from the regularly established Department of Science. It has also witnessed the installation and the encouraging developments of a new Department of Sanitary Science and Bacteriology. The Classical and English courses have been attended with the usual application that has now become traditional in the College.

As for the Commercial Department, its various branches have taken a new lease of life, and not only has the Actual Business Course been thoroughly and enthusiastically followed out, but, for the first time in many years, the College has sent out a number of young men fully equipped in up-to-date Shorthand and Typewriting with all their requisite accessories. Several of the latter have had situations waiting for them on the very day after the Commencement Exercises.

All this speaks eloquently of the work that has been accomplished during the past year; and when taken in connection with the public announcement that the Faculty have made application as well as preparation for an extension of their Charter and of their privileges to grant higher degrees—it can readily be inferred to what extent both Faculty and Students have reason for congratulation upon the successful issue of the Scholastic year of 1910.



### ***Success in Business Life.***

In every sphere of life, even in that of commerce, the



candidate for success must have his model—must create the ideal business man to whose degree of perfection he hopes to attain. Now, it may seem to many an easy and a simple thing to define or describe a good business man. For most people now-a-days would include in that definition the element of success. It is true, success is naturally and instinctively connected with the career of such a man, but after all, what do we mean or what should we mean by success? Is it to be measured by results—by simply the accumulation of money, or by wordly esteem? But it cannot be exclusively one or the other of these characters, although they are all attributed popularly, at least, to a successful business career. Nor is adversity the invariable badge of an unsuccessful career.

Men may speak of honor, of character, of honesty, of integrity, of patriotism, all of which are essential elements or rather fruits of the good and upright man, but they have no definite meaning unless they are translated into action according to the principles of the Christian Gospel. Then, alone, we acknowledge and respect their true, unchangeable basis—then they have a most potent sanction that compels to personal virtue. Without these binding principles the ship may float through the placid waters of a momentary prosperity, but it will be a ship without rudder or compass, left to drift hither and thither with every adverse wind that blows.

It is only in this way that men succeed in whatever field of active life-work they may feel called to undertake. It is only those men that leave a lasting heritage behind them—the heritage, not merely of reputation or esteem, but of example and personal virtue that express in concrete form the abstract excellence and rectitude of which we all have the vague idea. They may scale the heights of office or business by different paths, but their example is still a living force. Their personal worth will be the measure of their success.

### ***Our Standard and Ideals.***

Let us who are going forth into the big world of commerce and busy life, let us not be content with any false standard of common honesty and industry upon which so many human resolves have been shattered. But let us be guided by the eternal and God-given principles that insure a stainless life, an unswerving devotion to duty, an adherence to conscience at every call, and we shall have made our life, even if it be one of humbler sphere and circumstance, a successful investment and an influential contribution to the happiness and progress of the world.

JOHN D. MCCONEGLY, '10.



### **Commencement Exercises.**

The varied exercises held by the Faculty and Students, at the Lyceum Theatre, on Tuesday evening, June 21st, were a fitting climax, not only to the work of the past scholastic year, but also to the ceremonies and incidents of the day which marked its successful close. For, from an early hour in the morning, the graduates and other students of the college assembled in the outward hall and marched in solemn procession to the college chapel, where solemn high Mass was celebrated by the Very Rev. John G. Neville, C. S. Sp., assisted by Rev. A. B. Mehler, C. S. Sp., as deacon, and Rev. J. P. Danner, C. S. Sp., as sub-deacon. The sermon to the graduates was delivered by Rev. Thomas Coakley, D. D. The latter was indeed a masterly oration, a brief but succinct expression of the grave responsibilities incumbent on Catholic graduates, as well as of the true nature and elements of a thorough education. Dr. Coakley's address was received and listened to with rapt attention by the students of the college, of which he is an alumnus.

At 10 o'clock in the forenoon the students assembled in the college hall, where, in the presence of the entire Faculty, the Very Rev. M. A. Hehir, C. S. Sp., announced the results of the last quarter's examinations and the list of Honors won by those students who had obtained the requisite distinctions at each of the preceding quarterly examinations. The president was able to congratulate the students, not only upon their numbers, their discipline, their good health and athletic successes during the course of the past year, but also upon the large numbers of Certificates and Honor Cards which he had the pleasure of distributing that morning—there being 82 of the former and 53 of the latter. A brief address of congratulation, to both students and Faculty, was added by the Very Rev. Dr. Neville, their honored guest. He had just arrived from Trinidad, West Indies, where for several years past he has been provincial of the Holy Ghost Fathers in the island and president of the very large college which they conduct at Port-of-Spain.

All this, however, was but a preliminary for the exercises which wound up the day's proceedings at 8 P. M. in the Lyceum Theatre. The attendance at the exercises of the college, as is a well known fact, is always such as to test the capacity of any theatre in town, and on Tuesday evening the spacious theatre was literally packed with the numerous friends of the graduates and the college.

The evening's proceedings, which were under the presidency of the Rt. Rev. J. Regis Canevin, Bishop of the Diocese, were introduced, by an overture, "The Tower of London" (*Isenmann*) from the college orchestra. It may here be said, without the last exaggeration, judging by the specimens rendered that the College Orchestra is one of our finest and most select amateur musical organizations, whose proficiency is due in a great extent to the energy, ability and perseverance of its well known director, Professor C. B. Weis. The vocal part of

the programme including two choruses to the Seniors, "The Heavens Are Telling" and "Guadeamus Igitur," were a fitting accompaniment to the instrumental music and were rendered under the able direction of Professor Caspar P. Koch. There was also a vocal duet, most delicately handled by those two well-known and accomplished singers, Messrs. C. A. Sanderbeck and J. F. Corcoran, as well as a splendid march chorus, "The Rally," with orchestral accompaniment by the college orchestra.

The orations delivered on this occasion by the graduates, at least of the classical department, were peculiarly interesting from the fact that they all centered round the great and absorbing subject of education, and the determined fight that is being waged by the Catholic body just now in all parts of the world. The first of these orations after the usual Latin salutatory had been spoken by Mr. T. J. Szulc, was undertaken by Mr. C. J. McGuire, who described graphically in an introductory form a general panorama of this world-wide and interesting contest. The speakers who followed him had selected as their contribution to the said description the various phases which the conflict has recently been passing in the different larger countries of the world, such as England, France and Germany, while the lessons to be gathered for our own land and people at home formed the subject matter for a splendid and manly speech delivered in telling fashion by Mr. John A. McGlade. A special feature of the programme was the very interesting and appropriate Master's Oration on "Climatic Conditions and Pulmonary Affections" given by Dr. A. F. Walsh, upon whom the degree of Master of Arts for Merit was specially conferred.

Before announcing the Medalists and Graduates, the Very Rev. M. A. Hehir, President of the College, spoke of the successful school year which closed the Commencement Exercises, the future prospects of the College and the foundations of new Burses. He said that during the



past year 390 students were registered. Forty-nine of these received Certificates and Diplomas, after having completed courses in the respective departments.

Father Hehir directed the attention of his large audience to the object and scope of the Classical, Scientific and Commercial Departments of the College. During the coming year he stated that Stenography would form a special feature of the Commercial Department. He spoke of the Sanitary Science Department inaugurated last September to prepare young men for the lucrative positions now offered by Municipal and Governmental authorities. It was the intention of the College Faculty, he said, to add other departments to the present comprehensive Curriculum of the College, but in order to do so he made a strong appeal to secure the hearty and generous co-operation of the people of Pittsburgh. He expressed his gratitude to the Alumni of the College who had taken measures to raise, during this year, the sum of \$5,000 in order to equip the Scientific Department of the College. He concluded his address by announcing the foundations of three new Scholarships for deserving students. These were founded by Rev. Philip Brady, Rector of St. John's Church; Rev. John Gorzinski, Rector of St. Adalbert's Church, and by Rev. Patrick Quilter, Rector of St. Andrew's Church.

After the weighty remarks of the Very Rev. President, the Diplomas and Class medals were conferred by the Rt. Rev. Bishop, who then arose to address the audience.

He said that there is no commencement or entertainment of the year that he attends with more pleasure than these exercises of Pittsburgh College. It is with a great sense of appreciation and gratitude to Rev. Father Hehir and other fathers and professors carrying on the important and arduous work of Christian education of that college, he came before the audience to congratulate them and the diocese of Pittsburgh upon the splendid work they are doing for the education of our young men.



He took occasion from the subject matter of the graduates' orations to dwell upon some of the salient characters of the great fight going on all over the world for Catholic education. The contest, said he, was not a new one. It was old as Christ Himself, and it dated from the day on which He said, "Go ye and teach all nations." His first teachers had not graduated in any university or school, for the humble fishermen of Galilee imbibed their doctrine as well as their teaching principles from the Eternal Truth. Although from the start they met with condemnation and opposition from Gnostics and Heretics and Rationalists of all sorts, they never weakened or wavered, but triumphed over every obstacle and every error. So it has been through the centuries down to our day. And even now, strange to say, we behold in the highest seats of learning the same rationalistic and irreligious opinions revived, and calling for condemnation on the part of the successors of those first Christian teachers.

For us there is no doubt of the ultimate issue of the fight in which we must all take our part, and, as was well said by one of the graduates in his oration, our confidence in this issue is based on the infallible promise of Him who said, "I shall be with you all days even to the consummation of the world." No matter, therefore, whether the opposition come from below or from above, the Church, which is the custodian, will triumph as she has done in the past. But if we have a share in that triumph, it will be only because of our good Christian life, whose principles we have learned in this institution; it will be through the power which the spiritual necessarily wields over the material. And for this reason, as well as for its excellent work in every department of mental and moral training, he could not but commend the Fathers and Faculty of Pittsburgh College. He concluded by saying that the graduates ought to go forth from their *Alma Mater* deeply impressed with the necessity of leading good Christian lives.

The exercises were brought to an appropriate termination by Mr. Joseph H. McGraw, who, in a happy vein and with every exhibition of touching pathos, delivered the valedictory address.

THE GRADUATES : (a) Commercial Department—Diplomas in the Commercial Department were awarded to Edward Carr Blundon, Gerhard Joseph Brocke, John Bernard Buckley, William Joseph Conway, John Joseph Curran, Charles John Duffy, Charles Anthony Flynn, Patrick James Healy, Charles Aloysius Holohan, John Edward Holohan, John Joseph Kerr, Sylverius Abdon Kester, Herbert Charles Mansmann, Robert Ray Melody, John Daniel McConegly, Thomas John Quirk, Harold Anthony Rodgers, John Michael Rodgers, Elmer John Schorr, Frank John Snyder, Daniel Aloysius Sullivan, Dennis Jeremiah Sullivan, John Lawrence Wassermann.

Certificates for Shorthand were awarded to John Bernard Buckley, William Joseph Conway, Perry Joseph Crawl, Herbert Charles Mansmann, Harold Anthony Rodgers, Frank John Snyder, Joseph Henry Wagner.

(b) Sanitary Science Department—Certificates were awarded to John Doonan Locke, Charles Jacob McGuire, Dennis Eugene Szabo, Joseph Henry Wagner.

(c) Scientific Department—Special Certificates were awarded to Eugene John Ley, George Andrew Ley. The Degree of Bachelor of Science was conferred on Edward Leo Clair, John Doonan Locke, Daniel Jacob McFarlin.

(d) Classical Department—Special Certificates were awarded to Francis Joseph Dillon, Michael Ambrose Shea, Francis Romuald Shields.

The Degree of Bachelor of Arts was conferred on Hubert Edward Gaynor, M. D.; Joseph Aloysius Habrowski, Charles Kenrick Kaylor, John Alphonsus McGlade, Joseph Hilarion McGraw, Charles Jacob McGuire, Edward Joseph McKnight, Theodore John Szulc.

The Degree of Master of Arts was conferred on

Martin Joseph Quinn, B. Sc.; Arthur Francis Walsh, M. D.

Following is the list of those who received medals :

Undergraduate Medalists—Silver medal for elocution, Division III., awarded to Edgar J. Kenna; silver medal for elocution, Division II., awarded to Michael J. Yates; silver medal for elocution, Division I., awarded to Leo A. McCrory; gold medal for Christian doctrine in the academic classes, awarded to Edward A. Heinrich. Graduate medalists—Gold medal for bookkeeping, awarded to John E. Holohan; gold medal for English in the commercial department, awarded to John D. McConegly; gold medal for excellence in the commercial department, awarded to John B. Buckley; gold medal for shorthand, awarded to Perry J. Crowl; gold medal for excellence in the scientific department, awarded to Daniel J. McFarlin; gold medal for oratory in the college department, awarded to Michael A. Shea; gold medal for philosophy, awarded to John A. McGlade; gold medal for mathematics and science, awarded to Charles J. McGuire; gold medal for classics, awarded to Joseph A. Habrowski; gold medal for English and modern languages, awarded to Theodore J. Szulc; Bishop Phelan gold medal for general excellence, awarded to Joseph H. McGraw.



## OBITUARY.

It is with sentiments of profound regret that we chronicle the death of DAVID A. O'HARE. Born in Boston in 1878, he graduated from the Boston Latin School in '97, and, on entering this college, was assigned to the Sophomore Class in the College Department. Three years later he completed the classical course, and, after graduation, became identified with the insurance and real estate business of his native city. Pneumonia

carried him off on June 8, after a brief illness, and he was buried on the following Monday.

During the three years he studied in this college, he was a great favorite with the Faculty and students, and was a model worthy of invitation in and out of the class room. The following clipping, taken from the *Boston Daily Globe*, gives an account of his funeral :—

“The funeral of David O’Hare, son of John O’Hare of the board of trustees of the children’s institutions, took place this morning at the home of his father, 1 Garden-street. At 8:30 the body was taken to St. Stephen’s Church, followed by a long line of carriages containing relatives and friends.

“The body was borne to the hearse and from the hearse to the Church by Messrs. John B. O’Hare, William O’Hare, Joseph J. O’Hare, Thomas Brophy, William Montrose, Patrick Gibbons and James Gibbons.

“At 9 o’clock Rev. Fr. Knapp, rector of St. Stephen’s, began the solemn high Mass of Requiem. In the sanctuary also were Mgr. Denis J. O’Farrell, of St. Francis de Sales’ Church, Roxbury, for many years rector of St. Stephen’s; Rev. Bernard Killilea of Brockton, formerly assistant at St. Stephen’s; Rev. Fr. Bryan, Rev. Fr. Rice and Rev. Fr. O’Connor.

“These clergymen had known the deceased from childhood, and had come to pay their last homage to the memory of a good young man, who was held in the highest esteem by everyone who knew him. With them were several hundred men and women, many of them no longer residents of the old parish, but mindful of those whom they had respected and loved while living there.

“A large number of floral tributes testified the sorrow of the many friends the young man had left behind. In the throng of mourners in the Church were officials of the city, among them Mayor Fitzgerald, the members of the children’s institutions board, and representatives of several other departments.

“After the Mass Rev. Fr. Knappe and Mgr. O’Farrell spoke of the virtues of deceased and his



Christian life. All the clergymen took part in the prayers and the absolution after the Mass, and several of them accompanied the body to the grave in Calvary cemetery, where they blessed the grave, and joined in the prayers at the interment."

JOHN A. MAHON.

An excellent and promising life was prematurely cut short on June 27. John A. Mahon succumbed to death after an illness extending over the last eighteen months. He was born on August 28, 1888, and attended St. Agnes' School. He entered this college on September 1, '02, and graduated in the Commercial Department with the class of '07. His genial disposition won for him many friends amongst the boys, and his business ability seemed to ensure for him a most successful career. Fortified with the last rites of holy Church, he peacefully and resignedly passed away to a better land.

REV. JOSEPH J. VOGT.

In the death of Father Vogt which occurred on June 30, we mourn the loss of the first graduate to be ordained to the holy priesthood. On the completion of his college course in this institution in 1883, he entered St. Mary's Seminary, Baltimore, and was ordained in 1888. Reserve township, Hollidaysburg, and Verona were the scenes of his sacerdotal labors. Always attached to the college where he received his classical training, and zealous in the discharge of all his priestly duties, he often called upon the Holy Ghost Fathers for assistance, which was always most cordially granted. May he rest in peace.

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